CYROPÆDIA:

OR, THE

INSTITUTION

OF

CYRUS.

By *XENOPHON.*

Tranſlated from the *GREEK*

By the Late

Honourable MAURICE ASHLEY Eſq;

To which is prefixed,

A Preface, by Way of Dedication, to the Right Honourable the Lady ELIZABETH HARRIS.

In TWO VOLUMES.

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TO THE

Right Honourable the LADY

Elizabeth Harris.

MADAM,

A MAN who is indebted to the Publick for Leiſure, and for Freedom from ſervile Employment, is under Obligation to acquire Knowledge; and principally in Religion, Policy, and the Art of War. You will in Probability think, that Morals ought to be added to the Number; but as Religion may be divided into two Sorts, Real and Political; and that real Religion can by no Means be disjoin'd from Morals, it does not ſeem proper to mention them as a diſtinct Head.

THE Objects of the Mind in real Religion are the greateſt in the World, the Divinity, and all divine Things. When the Mind has embib'd a full Knowledge of theſe to its utmoſt Capacity, it may be ſaid to be religious; it then ſees the Divinity in all Things; it ſees it in human Nature, and in all the Laws of Affection and Duty in its ſeveral Relations; it ſees it in the whole World, and in every Part of it, from the higheſt to the loweſt Productions, both animate and inanimate. The religious Man thinks himſelf not to be **conceal'd from God in any of his Motions.* True Sentiments of God are the Foundation of our Dues to him: True Knowledge of our ſelves ſettles our Duty in that Reſpect likewiſe, and eſtabliſhes a Rule of rating the Value of our ſelves and others, different from that of the Multitude. The Dignity of the more divine Part of Man is aſſerted †: The *Cæſars*, *Herods*, and *Pilates*, the High-Prieſts, and Scribes; the Powerful, the Rich,

* Arrian. Epict. Lib. i. c. 12. 14.

† Mat. xx. 25. xxi. 23, 31. xxii. 16, *&c.* xxiii. 2, *&c* xxvii. 20.

Rich, and the Many, are of no Note here*. Falſe Opinions, and an Over-Valuation of Riches, Honours, and all the other meaner Concerns of Life, whence all Vice ariſes, cannot be entertain'd where this Knowledge is. † Our Duty may indeed be divided into three Parts, as ſettled by our three principal Relations; to God, to other Men, and to our ſelves; and they may be differently term'd, but they are but the main Branches of the one moral Science. If Morals be disjoined from their Relation to what is divine, and confin'd to a certain Syſtem of Manners, contriv'd for the Regulation of our own perſonal Concerns of Body and Mind, and to guide us in our Conduct amongſt Men, they then become ſomething entirely different from what is before meant, and they dwindle into an *Epicurean* Moral, an Art of ſettling certain Rules of Behaviour upon a Principle of Intereſt, Convenience, or Pleaſure. The Caſe of Religion is alike ill when ſo dis-

* Luke vi. 24, *&c.* Mat. v. 29, 30.
† Ench. Epict. c. 37, 38, *&c.*

join'd from human Concerns; for then is the divine Being like *Epicurus*'s Divinities, confined to the higheſt Heavens, and unconcern'd in the Adminiſtration of the lower World. And this, in the *Epicureans*, was but excluding Providence from the World with a ſort of Compliment, that ſeems to have been intended as a Skreen from the Reproach of Atheiſm, rather than to have ariſen from any real Opinion of ſuch Beings: But real Religion is the Summet and Completion of all Knowledge; runs through all, and ariſes from collecting what is divine in all Things. * The Fowls of the Air are fed; the Stature of Man is limited; † the Lillies of the Field are cloath'd by Providence; without it a Bird falls not to the Ground, nor a Hair from the Head: This is Chriſtianity, or the Doctrine of our Saviour, is real Religion, and is not to be found but in the Mind of the Wiſe and Good, and of the Few ‡ who enter in at the ſtrait Gate.

BUT

* Mat. xxvi. 26, 27, 28.
† Mat. x. 29.
‡ Mat. vii. 13.

But when Religion comes to be ſpoken of as a national Eſtabliſhment, it is no longer the real, but makes Part of the State: It has its lawful Forms and Ceremonies under the Adminiſtration of its Miniſters, who are regulated by the State, and paid for their Service. One may very juſtly think that he has but little Knowledge of Chriſtianity and real Religion, who does not ſee the evident Difference: If they are the ſame, then were the * *Epheſian* Silver-Smiths, and the *Sacheverells* of all Ages, and their Followers, extreamly religious: For great Zealots they certainly were for the Political Religion; but in the real they had no Knowledge, and had nothing to do with it.

The different Turns that have been given to eſtabliſh'd Religions, as Governments have differ'd from each other, or chang'd within themſelves, will ſerve to illuſtrate this Diſtinction of Religion into Real and Political. The *Greek* Religion

* Acts xix. 23.

differ'd remarkably in Cities and People that differ'd in their Genius and Policy. The beſt and braveſt of the *Greeks* applied their principal Worſhip to the nobleſt and moſt chaſte of their Deities, as to *Juno* or *Pallas*: Others of them, that were more tyrannical in their Form of Civil Government, and more looſe in their Manners, addreſs'd their principal Worſhip to a *Venus* or a *Bacchus*. The ſame Deities had a chaſte and decent Worſhip paid them in one Place; and in another a more pompous one, and more looſe. This Partiality of particular Cities and People to particular Deities, as their different Forms of Government and Genius lead them, is intimated in *Homer* by the great Partiality he expreſſes in particular Deities to particular Cities and People. This divine Partiality reach'd even to private Men, and differ'd according to their Characters: One Deity favour'd *Achilles*; another *Ulyſſes*; another *Paris*: As amongſt States, which are political Perſons, and different in Characters, one Deity favour'd *Athens*, another *Argos*, and another *Paphos*. The *Roman* Religion, by the Account of their Hiſtorians,

rians, * was more plain and decent in their earlier and better Times; but in the Time of *Julius Cæſar* it was become full of Lewdneſs and Extravagance. Not very long after *Julius*, Chriſtianity aroſe; it was the real and true Religion in the Breaſts of its few true Profeſſors, long before its Name was embrac'd by Multitudes, Armies, and Emperors, and ſo became the publick Religion. After this its Eſtabliſhment, what has been the Variety of Forms it has appear'd in? Through many Changes it at laſt appear'd in the compleat Papal Form, which long prevail'd almoſt over all *Chriſtendom.* And in this Form, how many mean Turns has it ſerv'd? How has it been made ſubſervient to the Intereſt of Princes and Prieſts that were its Votaries? About two hundred Years ago, eſtabliſh'd Chriſtianity took another Turn, and appears now in ſeveral Nations in different Forms. But in *England* particularly, and ſince the Change made at the Reformation, how have ſome of our Prieſts uſed it in different Turns of Government?

* Plutarch's Life of Numa. Dionyſius Halicar. Lib. ii.

Many have made it a Support of the Tyranny of Princes, and deſtructive of the civil Rights of Men. Real Chriſtianity mean while is none of all theſe changeable Eſtabliſhments and human Inſtitutions, nor ever can be, but ſtands upon its own Foot; and whether it be the Religion of the Multitude, and National, or not National, or whatever be the Forms of it in national Eſtabliſhments, is one and the ſame in it ſelf, firm, and unalterable, and will undoubtedly remain to the End of the World, whether own'd, or not own'd by any publick Eſtabliſhment indifferently.

IF it can ſtill be objected that real Religion and Chriſtianity is now become the eſtabliſhed and political Religion; and that, of conſequence, they are the ſame, and not to be diſtinguiſhed, I muſt in anſwer repeat, That real Religion is the Science of the Divinity, and of all Things divine; and is to be learn'd from the great Volume of Nature, as well as from Scripture; as Geometry from *Euclid*; and other Sciences from like Means. And every Man is ſo far knowing in a Science,

as he has applied his own Faculties to the Laws of it: For no Man is Maſter of any Science by another's Underſtanding. This, therefore, ſtands entirely upon private Judgement, and muſt ever do ſo. Eſtabliſhed Religion is a Form of publick Worſhip, choſen by the Publick; and its Rules are preſcrib'd by the political Power, with certain Perſons appointed to adminiſter in it according to thoſe ſettled Rules. The political Power of this Nation has accordingly eſtabliſhed a Form, and has provided abundantly, both for the Education and Maintenance of Men to officiate in it; has ordered them in publick Diſcourſes to inſtruct the People in real Religion, as far as they are capable of it; and has appointed them the Scripture, as the Rule and Meaſure of their Inſtructions; with certain Canons, Articles, and Rubricks, limiting Times, Forms, and Ceremonies, farther than the Scripture does; and, in ſome Inſtances, limiting likewiſe Points of Faith. But this it does modeſtly; with Acknowledgement of its own Fallibility; and, in Conſequence of this Conceſſion, it allows a Liberty to diſſent. Now this ſtands upon

on the publick Judgment of the State. When, therefore, by foreign Force or inteſtine Broils the political Frame is diſſolved, all this Form falls to the Ground. But real Religion certainly cannot be ſaid to fall with it, unleſs one make all Religion to be merely political, and a Creature of the State; which is direct Atheiſm. And, even while this Chriſtian Form happily ſubſiſts under a quiet Government, and that nine Parts in Ten of a whole People embrace it, certainly no real Chriſtian will ſay that nine Parts in Ten of ſo great a Multitude are ſincere, true, and real Chriſtians; that the common Herd of Men, who are under a Neceſſity of giving their whole Time to the procuring themſelves Neceſſaries; or the Men of Buſineſs, who addict themſelves to Gain; or the Prince or Grandee, who proſtitutes his Time to Pleaſure and Diverſion, are truly Chriſtian and Religious upon Principles of Science. It muſt be owned, indeed, that the very worſt and moſt ignorant of the Multitude may have great Zeal for the eſtabliſhed Religion; and this Zeal, under wicked Leaders, has raiſed the greateſt Tumults

Tumults and Diſorders amongſt Men, and has carried Chriſtians by Profeſſion to Actions extreamly unchriſtian and inhuman. Real and eſtabliſhed Chriſtianity muſt therefore be diſtinct, ſince they never fall together, and that they ſubſiſt together but in few Inſtances. If Religion have any Thing to do with Science or Knowledge, this muſt be true. But there are many, I fear, that ſtrike Religion out of the Catalogue of Sciences, and liſt it among the blind Paſſions of Men; as does *Hobbs*, who defines Religion *as Fear of Power inviſible, from Tales publickly told.* And between him and ſome certain Managers of Religion there is this Difference, That he would have his civil Sovereign be the only Authentick Teller of theſe Tales; and theſe Divines would be the Tellers of them themſelves. Both equally Enemies to the Underſtandings of Men; but Antagoniſts to each other about who ſhall hold the Tyranny.

The Mention of Mr. *Hobbs* ſuggeſts likewiſe ſome Aſſertions of his, relating to Man in the State of Nature, and which perhaps may not ſeem to be entirely foreign

reign to the preſent Subject. He makes the natural State of Man to be a State of War and Enmity againſt each other; where there is no Rule of Juſt and Unjuſt, Right and Wrong; where Power is the only Meaſure of Right; and where Fear and Love of Power are the chief Paſſions of Men. Now, had he been deſcribing the State of Men who had long lived under a political Form of Government; and who, upon the Diſſolution of it, had broken out into all the Irregularities poſſible; a Prince on one Side claiming a Sovereignty independant upon all human Authority, and his Partiſans ſupporting him with Arms, without much Pretence to Religion, and without Regard to Juſtice or Honeſty; and the chief Leaders of the oppoſite Faction acting with as little Regard to natural Juſtice, under a Mask of Sanctity and Religion; he had then, indeed, made a juſt and natural Deſcription of ſuch a State of Man. But if he calls this the natural State of the human Creature, as it came out of the Hands of God, before its having loſt its natural Rule and Law of Life, before its being render'd corrupt

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and artificial, it ſeems evidently abſurd. But Mr. *Hobbs* may be excuſed; for, as he charges the antient Writers of Politicks with copying their political Schemes from the antient Commonwealths, ſo he plainly copied his Picture of the human Mind, and of his Commonwealth, from his own Mind, and from the State of Things as he had ſeen them in thoſe confuſed Times, which had undoubtedly made that unfortunate Impreſſion of Fear upon his Mind, and gave it ſo wrong a Turn. But if one conſider every Species of Creatures in the World, there is a certain natural Rule and Law of Life belongs to each, with reſpect to their Food and Suſtenance, to their living in Herds, or otherwiſe, to their Defence againſt Beaſt that are naturally their Enemies, to the Sounds they are to expreſs their Fears, their Pains, their Wants, and their Pleaſures; with reſpect to their Places of Reſt, and to the whole Oeconomy of their Young. Our common Cattle, when wild, and in their natural State, have a natural Rule in all theſe ſeveral Reſpects. They affect each other's Company, and accordingly they herd; and when they are grazing

grazing if a Beaſt of Prey appear, * *the Bull iſſues out for the ſake of the Herd:* Or † when they are attacked by Man, there's a general Motion amongſt them, whilſt the Bulls advance, and place themſelves in Front againſt their Adverſaries, the Cows range themſelves behind their Males, and the Young retire behind all. They underſtand each other's Sounds, and are affectionately careful of their Young. This natural Frame of Paſſions in each Species of Animals diſtinguiſhes the Kinds and the Sexes; and the Characters of the ſeveral Animals are as much conſtituted by this inward Form, as they are diſtinguiſhed by the outward: The Lion and the Tyger are both Creatures of Prey; but in the Character of the Lion 'tis ſaid, that Man has obſerved a ‡ ſort of Generoſity and Gratitude, that is not in the other. The Elephant is entirely different from both the laſt mentioned; and has a Character particular to itſelf: And ſo

* Arrian. Epict. l. i. c. 2.
† Dampier. Vol. II. Part ii. Page 99.
‡ A. Gellius L.

ſo of all other Creatures. The human Creature, without doubt, has likewiſe from Nature its inward Frame, and a certain Rule of Life accordingly. If the Words Right and Wrong, Juſt and Unjuſt, be only applicable to the arbitrary Limitations of Property, made by Men already formed into political Society, ſo let them be? They are then not to be applied to the natural State. But if, in the Inſtance before, the Bull ſhould deſert its Part, and take the Station of the Cow or Calf; if the Cow ſhould devour the Young; or the Calf ſhould fear its own Species, be averſe to it, and herd with Goats or Sheep; one might be allowed to ſay, that this would be erring from the Rule of Nature; one might call it deformed, ugly, unnatural, and monſtrous; as a ſteady Adherence to this Rule might be called beautiful, comely, natural, and being true to its Part. Beauty and Deformity are not more evidently applicable to the outward Form, than to this inward one. Then, as to the Character of the human Creature in its natural State, without doing great Wrong to ourſelves in that State, and Violence to

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our Judgments in this, we cannot but think that we ſhould naturally be as great Lovers of each other's Company as any other Creature whatever; and, of Conſequence, ſhould herd, and be ſocial, ready to hazard ourſelves for others of our Kind, and for our Young. It is not eaſy to imagine that we ſhould be naturally ſavage and cruel: We ſhould certainly have a Horror and Averſion to the Feeding upon warm Fleſh and Blood of expiring Creatures, which ſome Animals do with Pleaſure: We ſhould as certainly loath and avoid the Sight and Smell of rotten Carcaſes, which is the Delight of others; our Food would be of another Kind: We ſhould certainly have as great an Affection to our Young, as any other Creature has to theirs: We ſhould certainly be as ſagacious as any, in providing either in common, or otherwiſe, for all our little Needs in that State, and, perhaps, a great deal more than any other. But what our natural Language would be; what our Food would conſiſt of; how the Order and Rule between Male and Female, with reſpect to themſelves and to their Young, would then ſtand, both

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as to the Continuance and Manner of that particular Relation; theſe are Things that are not to be limited with any Certainty now. But, in the whole, it ſeems evident enough, that we are naturally a mild, gentle, ſociable, and * compaſſionate Creature. Ambition, and graſping at high Poſts in the State, and our preſent artificial Set of Paſſions, and the barbarous Tranſgreſſions of Rule and Order that have followed upon them, belong not to that State of Things. This natural State of ours, was the golden Age of the antient heathen World; and if the Account that *Moſes* gives of Paradiſe before the Fall be Allegory, and not Fact, as Dr. *Burnet* in his *Archæologia* aſſerts, our natural State was certainly repreſented by that Allegory. Beſides, there ſeems to be little Reaſon to doubt, but that Men under Civil Government would be as manageable by their Magiſtrates, as Flocks and Herds by their Paſtors and Shepherds, were it not for the Vice and Ignorance of ſuch human Herdſmen and Paſtors; did but they, as † *Ze-*

* Cyropæd. † Pag

nophon ſays, act their Part with Underſtanding and Skill. And then, even upon the Diſſolution of Government, and Things being brought to Confuſion, as there is in all Things a beautiful Rule and Order ſet by Nature, ſo here would there be ſtill a Rule. The Arrogant, the Proud, the Ambitious, ſuch as thought all their Fellow-Creatures made to ſerve their Ends, would act without Regard to Religion, to Faith, to all that was excellent and beautiful; and the Extent of their Power would be their only Meaſure: But perhaps a few would ſtill be faithful, modeſt, brave, human, and religious, and would act or ſuffer handſomely: at leaſt there would be an evident Difference in the Characters of Men ſo left to themſelves, in Proportion to their Senſe of this natural and divine Rule, as this was preſerved untainted in their Minds, and not ſullyed or obliterated by vile and unnatural Sentiments and Paſſions.

By what has been before ſaid, it may be decided, whether the Independance of Religion upon Civil Government may be

be juſtly claimed, or no. The Thing decides itſelf plainly: Real Religion is a mental Thing; * *It is not here nor there, but within us;* † *It is not of this World.* Or had it been ſo, our Saviour had made an Appeal to Arms, and to the Powers of this World. It is abſolutely independant, and has nothing to do with the Magiſtrate: It is a Thing of a nobler Nature, and its Truths are yet leſs ſubject to political Juriſdiction, than Mathematical Truths, which it would be ridiculous to ſay, that the Magiſtrate ought to decide in. But to ſay that the Government has nothing to do with the national Religion, which itſelf eſtabliſhed and made national, ſeems very abſurd: And for the Miniſters, whoſe Forms are preſcribed them by the political Power, whoſe Priviledges are limited by the ſame, who are indebted to the Publick for their Education and Maintenance; to ſay, that they are independant upon it, ſeems a little arrogant. It is, undoubtedly, proper that every Nation ſhould have

* Luke xvii. 21.
† John xviii. 36.

their Artiſts in religious Concerns, as the * *Perſians* had; But if theſe Men aſſert, that they are the laſt Reſort in Affairs of Religion, let the Prieſthood conſiſt of thoſe who, of all the Proprietors of the Territory, are moſt venerable for Nobility of Birth, for Wiſdom, for Years paſſed with untainted Integrity; theſe will be better Directors than the neceſſitous, the mean of Birth, the unwiſe, and the young; but can be no more than Propoſers and Helps to Men in their Choice; the laſt Reſort remains ſtill with the Chooſers.

WHEN the Publick, therefore, has choſen its Religion, which muſt be done, both that it may diſcharge its own Duty, and to prevent the Multitude's being left undirected, and at the Mercy of Superſtition, and every private Guide, it may then be asked whether this religious Eſtabliſhment ought to be impoſed upon all private Men? That it may be impoſed by Power is certain; for the Magiſtrates

* Cyropædia.

giſtrate and Multitude, or the abſolute Monarch and his Army, after having made their own Choice, may act in this as they pleaſe. If they are Heathen, they may impoſe the Worſhip of Plurality of Gods: If they are Turks or Jews they may oblige a Man to deny our Saviour to be the Chriſt and Son of God: If corrupt Pretenders to Chriſtianity, they may oblige one to ſay that Chriſtianity is what it is not: And they may, any of them, if they pleaſe, oblige one to ſay, that there are no Antipodes; that Eclipſes will not happen according to Aſtronomical Obſervations; that the three Angles of a Triangle are not equal to two Right ones; or, upon Refuſal, they may inflict Puniſhment at Will. But Will and Power are often uſed unjuſtly and unwiſely. The Papacy is well known, to uſe this impoſing Power; and *Hobbs*, who is a paſſionate Advocate of Arbitrary Power, recommends this Uſe of it in his *Leviathan.* But there ſeems not to be much Juſtice or Humanity, and as little of Chriſtianity in the Practice. And with reſpect to theſe Impoſitions in Affairs of Religion,

and the Miſery that ever attends them, the Caſe ſeems to be this: That they are not the original Cauſe of Miſery and Confuſion, but the corrupt Effects only of the Diſſolution or Imperfection of political Forms of Government, or of Ignorance and Vice in Princes. For, if a decent Form of Religion be eſtabliſhed by the political Power, there will be but few that will be diſſenting from it; and a Liberty in this Kind is what the Generoſity, Juſtice, and Benignity of good Governments will always allow. But, if the political Orders are broken, and the Multitude deprived of their orderly Guidance and Leading, they then form themſelves into ſeparate Herds, as Ignorance, Superſtition, and corrupt Intereſts lead them; and fall foul of one another. And this is the fertile Soil of Tyranny: Hence ſprung the *Cæſars*, the *Mahomets*, the *Popes*, and the *Cromwells*: Creatures of Multitudes, that have been deſtitute of the Bleſſing of juſt and wiſe political Orders. And in ſuch Circumſtances of Men, the Laws of Juſtice and Humanity find no Place. So that when Men hear of ſtrange Abſurdities impoſed,

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and great Cruelties practiſed in Conſequence of them, inſtead of venting a great deal of Wrath againſt the Craft and Wickedneſs of Prieſts, they ought rather to lament the Diſtempers that Societies of Men are ſubject to. As for Inſtance: The *Romans* were a Society of Men formed from a Collection of Thieves and Plunderers; who, when they had fixed themſelves a Habitation, made it a Spunge to collect Criminals of all Sorts, and ſuch aswere too vile to ſubſiſtunder their own Government. The Way that their Hiſtorians took to render their Original Divine, was, by relating that the God of War debauched a Prieſteſs profeſſing Chaſtity: From this Conjunction of War and Violence with Unchaſtity, and Breach of religious Profeſſions, there came the two Youths, that ſucked the Milk of a Female Beaſt of Prey: One of theſe Youths murdered the other, and founded *Rome*. However this Fable may have been taken as Compliment, it looks like the artful Contrivance of ſome *Greek*, to give, under this Diſguiſe, a Character of the *Roman* State. This City, thus formed, proceeded upon its firſt Princi-

ples, and made its Progreſs by Plunder and Rapine; had little elſe in its Frame, but what was military: Their Booty and Conqueſts were diſtributed, indeed, but never juſtly, even under what they call their Commonwealth. The Common People were generally abuſed and cheated in it, though there were perpetual Quarrels about their Dividends. And as this City, at laſt, enſlaved almoſt the whole World, ſo it deſtroy'd every Thing that carried the Face of Civil Government. Then it corrupted ſtill further within itſelf, and changed into a monſtrous Tyranny. Letters, Arts, and Sciences ſunk throughout the World. Then, when this Tyranny corrupted and decayed, the Eccleſiaſtical Leviathan began to raiſe its Head; and when it fell quite to Pieces, and became divided into ſeveral Parts independant upon each other, the Eccleſiaſtical Republick aſſerted its Dominion over all; and in the midſt of theſe Ruins formed its independant Policy. When, therefore, the Corruption of

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* Plutarch. Vid. Num.

of Civil Governments, and the Ignorance of Princes, has given Exiſtence to ſuch Forms, can it be expected that Men ſhould be falſe to their own Publick? Can it be thought that Men who are train'd up from their Youth in a certain Order and Form, diſtinct from the Civil, without Dependance upon it, or Expectations of Honours or Rewards, but in Degrees and Orders of their own, and under their own Governors, ſhould act for an Eſtabliſhment foreign to their own? When they muſt know that their own Foundations ſtand upon the Ruin of Civil Forms, and muſt owe their Continuance to the Depreſſion of them? Mens Zeal in this Caſe is not to be wondered at. If they who are in the Civil Intereſt will entirely diſcharge themſelves of the nobleſt Knowledge in the World, of all Judgment in what is pleaſing or diſpleaſing to God, and will leave the Sovereign Deciſion in theſe Matters to others, it is certainly juſt that they to whom theſe Matters are thus left, ſhould preſcribe to thoſe who are thus abandoned to Ignorance; ſhould tell them how to behave in their Families; how to govern their own Perſons;

how to act in Converſe and Dealings with others; how to act in the Publick; and ſhould dictate to them in all Things. And the particular Policy of theſe Divines ought, with ſtill more Reaſon, to be left entirely to themſelves. Some Nations have, indeed, proteſted againſt this Hierarchy; and in moſt others there is a greater Diſpoſition to judge for themſelves, than is pleaſing to the Eccleſiaſticks. Letters, Science, and Arts, have within theſe two or three Centuries revived. But if the Civil Forms, that are now eſtabliſhed in the World, moulder away to nothing, by Means of the Corruption and Ignorance of the Managers, the Eccleſiaſticks will juſtly become their Maſters. For, as * *Cyrus* ſays, "God has ſo eſtabliſhed "Things, that they who will not impoſe "upon themſelves the Task of Labour-"ing for their own Advantage, ſhall "have other Task-Maſters given them." Suppoſing, then, that the Eccleſiaſticks have reduced the reſt of Men to their Obedience, as every the meaneſt Prieſt is entitled

* Cyropædia. Page 121.

entituled to riſe to the higheſt Dignities; and, when admitted to his Freedom in the Hierarchy, is not debarred from Knowledge and Letters, as thoſe of the Laity are; as their Monarch and Grandees are elective, and not hereditary; and the abſolute Sovereignty is not lodged in the ſingle Perſon, but that their General Councils claim a Share with him in it; the Body of them ought then to take care that their own Chiefs do not affect a Tyranny over them, and ſerve them as *Cæſar* did *Rome*. And then if the Virtue of their Frame be preſerved till after they have broken the Lay-Intereſt to Pieces, they may then, perhaps, aſſume the Sword into their own Hands, as the Templers, who were an Order amongſt them, were once poſſeſſed of it; and may come to think it fit to tranſmit the Property of the World to their own Children, and not chooſe their Succeſſors from amongſt the Children of their Servants and Vaſſals. This will be the Spring of a new Civil Intereſt, much wiſer than that upon whoſe Ruins it is built; and it will continue ſo, while the Ingenuous and Free cultivate Knowledge, and hold the

the Sword. But let them once give up Knowledge, and drop the Sword into ths Hands of Hirelings, they muſt ſubmit to the Conſequence of having their Servants become their Maſters. The Prieſthood, thus ſuppoſed Maſters of the World, may then, perhaps, divide themſelves into diſtinct Governments, by diſtinct Territories. And though they are not now ſo divided, yet they ought, in Truth, to be accounted a Civil Government within themſelves, diſtinct from all others. And if one conſider the Share of Property and Revenue that they are poſſeſſed of in the ſeveral Countrys of *Europe*, they will be found to be a very great and powerful State. Mean while it matters not what the Things are that are impoſed upon Men, who give up their Judgments in the greateſt Concerns; for even Truths publiſhed for Mens Belief, when received without Knowledge and Underſtanding, are no better than Tales and Forgerys.

As Religion is divided into two Heads of Science, ſo may Virtue be divided into ſeveral; as, for Inſtance, into Real, Political

Political, and Military, as well as others. The Real falls into the Head of Morals, and real Religion; and is one and the ſame Thing under ſeveral Names. But Temperance, with reſpect to Eating and Drinking, to be able to deny one's ſelf one's uſual Reſt, Ability to undergo Toil and Labour, to ſleep in open Air, contempt of Danger and Death; theſe are military Virtues, may ariſe from Cuſtom and Inſtitution, or from Neceſſity, or from Ambition, and may be the Virtues of Robbers and Pyrates. The Hero in the following Papers will give you Cauſe to think of this Diſtinction, particularly in his Speech when he is grown a Man, and is ſetting out upon his **Median* Expedition, as well as upon many other Occaſions.

WHAT is here ſent you to take up ſome Hours of your Leiſure, relates to Religion, as well as to Politicks and War, though this laſt ſeems to be the chief Subject of it.

As

* Cyropædia.

As to Politicks, the Account given of the *Medes* and *Aſſyrians*, the Luxury and Effeminacy of the *Median* Court, the abſolute Dependance of all upon the Prince's Will, the Effeminacy and Meanneſs of the People, the Poorneſs of their military Diſcipline, the Manner of protecting the Territory by Fortreſſes and Garriſons, the Waſte of Lands upon the Borders inhabited only by wild Beaſts, ſhew the Nature of Arbitrary Governments. The noble Orders eſtabliſh'd amongſt the *Perſians*, the Education of the Ingenuous amongſt them, the Rights of Sovereignty lodged in a publick Council, and Laws of publick Weal eſtabliſh'd as Guides both to Prince and People, Bravery in the People, and Wiſdom in their military Diſcipline, ſhew the Virtue and Power of Free Governments. There ſeems indeed to be ſomething in the Story that ſuggeſts this Defect to be in the *Perſian* Frame; that the Free, the Ingenuous, the Gentlemen, the Noble, (call them by which Name you pleaſe,) are reduc'd to too little a Number; and too ſmall a Number of Great-ones com-

commonly implies their Riches to be too great with reſpect to the reſt of the People: Or if the Riches and Power of the Gentleman be but inconſiderable, and that the People have them not, then the Prince remains too weighty in the Scale, and the reſt are but Dependants and Servants. Now in either of theſe Caſes, the Ambition of great Families, or that of the ſingle One, always prevents the Diviſion of the Riches and Eſtates amongſt greater Numbers, and preſſes on to further Increaſe, till the few become yet fewer, or the ſingle One yet greater; and at laſt, either the Prince, or one of the over-grown few, by Riches and numerous Dependants, aſſumes the Tyranny: Then to him all become Servants, his Will is then the only Law: He muſt hold his Power by an Army; and to compleat all, muſt hold his own Head at the Will of that Army. This ſhews the Folly of the Abettors of Arbitrary Sway, who pronounce it to be ſo vile a Thing, for the Prince to be ſaid to hold his Power at the Will of the Multitude. Whereas the Prince muſt of Neceſſity hold at the Will of a Multitude.

For

For ſuppoſing him to have deſtroy'd the Intereſt of the honeſt Multitude, who were in Poſſeſſion of the Lands and Commerce of a Country, and to have ſubjected their Power by Means of an Army, he muſt then of Neceſſity hold his own Power at the Will of that Multitude of Mercenarys. Whoever knows any Thing of the Story of the *Roman* and *Turkiſh* Armys and Emperors, and conſiders the Nature of Things, muſt ſee that an abſolute Prince is a Creature and Servant of a military Multitude, and ever comes uppermoſt when the mercenary Crew have deſtroy'd the Civil Power. So that in Politicks the Voice of the People is the Voice of God, and Multitude muſt and will be the laſt Reſort here. **Julius Cæſar*, and all the able Attempters of Tyranny in the antient World, underſtood their Art too well to be ignorant of this, and accordingly they laid themſelves out entirely in the Culture and Service of their Armys, and of ſuch Part

* Dyoniſ. Halicar. upon Ariſtodemus, Lib. vii. Suetonius Lib. i.

Part of the Civil Multitude as were moſt corrupt and neceſſitous; Their own private Fortunes were entirely ſacrific'd to this. All that they acquir'd by Conqueſt, was applied to this; as well as all that they could plunder from their Government and Fellow Citizens; for upon this did their Sovereignty depend. *Octavius* the Nephew and Heir of *Julius*, could not entirely gain his Point till by little Arts of his own, and by the Folly of his Competitors the moſt and beſt of the Legions were brought to declare for him, and to eſtabliſh him Sovereign. Where therefore was the laſt Reſort and Foundation of Sovereignty in this Caſe? It belongs only to the poor pedantick modern Patrons of Tyranny, who mix Religion and Politicks together, to talk of Sovereignty by divine Right, * independent upon human Authority, and accountable only to God; and it belongs only to very weak and conceited Affectors of Tyranny to give Ear to ſuch

* Clarendon's Hiſtory.

poor Inſtructors. There is no manner of Doubt but that it has been one of the moſt common Arts of Tyranny to bring Heaven and all that is ſacred upon Earth into its Intereſt!* *Piſiſtratus*, when reſtor'd to the Tyranny at *Athens*, dreſs'd up a Woman to perſonate the Goddeſs *Pallas*, as if the Goddeſs favour'd him ſo far as to introduce him, and attend in her own Perſon at his Reſtoration. *Julius Cæſar* in an Oration he made at the Funeral of an Aunt, deriv'd himſelf by his Grandmother, from *Ancus*, one of the Kings of *Rome*; and by his Father from the Goddeſs *Venus*. After his Death and at the Celebration of the firſt Honours paid him as a God, a blazing Star appear'd, which was given out and by ſome believ'd to be the Soul of *Julius*, receiv'd into Heaven among the Deities. Others of the *Roman* Monarchs were likewiſe deified; ſo that the elder *Veſpaſian* made a Jeſt of it; and when he was taken violently ill, he cry'd out, *I believe I am going to be a God.* A Mul-

* Herodotus, Lib. i.

Multitude of Things of this kind might be mention'd. There is a natural Gratitude in the People to the Deſcendants of thoſe that have been Benefactors to Men, or are thought to have been ſo; and a natural Deference to ſuperior and divine Powers; and Erectors of Tyranny who have had neither Knowledge of God, nor Regard to him themſelves, nor Love to Man, always act the Impoſters; and abuſe and play upon the Underſtandings and Paſſions of the Multitude. The Claim of divine Right is the modern Art; and Princes would undoubtedly have ſtill more Divinity and Sanctity beſtow'd upon them, as they had in old Days, if the Eccleſiaſticks were not Competitors with them in it, and could ſpare it from themſelves. But even theſe Frauds can never be of any Effect, if they fail of their intended Influence upon the People. *Cæſar* therefore truſted to other Means; He never talk'd ſo idly of Sovereignty, Protection, and Obedience, as ſome modern Dealers in Politicks,* who confound

*Clarendon's Hiſtory.

themſelves and others with theſe Words. *Cæſar*'s Empire, and that of *Cyrus*, mention'd in the following Papers, were not built upon ſuch Foundations. Abſolute Sovereignty is never applicable to a Prince whether at the Head of a Legal Government, or of a Tyranny. For in a Legal Government, the Prince has Law for his Rule, as well as the People; his Property and Rights are limited by that Rule; and ſo are thoſe of the People. The Laws and Orders of Government are the Protection both of Prince and People: But if the Prince affect to be abſolute Sovereign and Lord of all, he muſt nurſe up and cultivate a Body of Soldiery ſufficient for the Work, and unite them in Intereſt with him to diſſolve the legal Frame: Then, if he ſucceeds, the People are indeed protected; as the People of *Turky* are protected; and as the People of *Rome* were under their Emperors; and the Army becomes the Prince's Protection; and in reality Sovereign. But how ſuch Sovereignty differs from Tyranny; How ſuch Protection differs from Power to oppreſs; and how ſuch Obedience and Subjection differs from Servitude,

tude, can never be made out. And as Tyrannies riſe thus in a particular State; ſo great Empires, that are but extended Tyrannies, make their Way through the World by the Vice and Impotence of neighbouring States. Whereas, by Order within themſelves, Friendſhip and good Faith with each other, little States repel the impotent Attacks of great Empires that are powerful only by the Vice and Weakneſs of their Neighbours. Such Hints in the Courſe of the Story, and the Obſervations that may be made upon them ſeem to me to let one more into political Knowledge, than moſt of the Books and Pamphlets that are now written upon that Subject.

The Advices given, with reſpect to the Art of War are obvious; and with all their Plainneſs are more than moſt of our preſent military Men now think of.

And the few Inſtructions with reſpect to the eſtabliſh'd Religion and the Prieſts of thoſe Days, are not unapplicable to our preſent Times. Nor can it be ſaid but that the Spirit of Piety and Defe-

rence to ſuperior Powers which runs through the whole though blended with the eſtabliſh'd Rites, does in ſome Meaſure relate to real Religion, and muſt needs be pleaſing to thoſe who have a Senſe of it.

THE following Papers contain a plain Tranſlation of the *Cyropædia* or Inſtitution of *Cyrus* written by *Xenophon*, who lived about four hundred Years before the Birth of our Saviour, in an Age productive of great Men; though it was the Age in which expir'd thoſe noble Forms of Government, to which all future Ages are indebted for Literature, and all noble Knowledge. He ſaw the Republicks of *Greece*, after their brave Defence againſt the *Perſian* Power in the Age before, by Wars amongſt themſelves nurſing up a Brood of Mercenaries to be their own Deſtruction, which was compleated by *Philip* of *Macedon* at the Battle of *Chæronea*. He was a Friend and Diſciple of *Socrates*, that great Man who was a remarkable Inſtance of what is before obſerv'd * with reſpect to the Con-

* Page 17.

Conſequences of broken Governments; for he fell a Sacrifice to Faction; and one of his Accuſations was a Diſregard to the eſtabliſh'd Religion, he who had evidently the utmoſt Regard to real Religion, had as much Knowledge of it as was poſſible; and was ever ſtrictly obſervant of the eſtabliſh'd Forms: His Diſciple *Xenophon* felt likewiſe the Diſpleaſure of his countrymen the *Athenians*, for his Partiality to the Intereſts of *Sparta*, and of conſequence for not favouring the turbulent ambitious Meaſures that his own City approv'd. *Xenophon* was extreamly beautiful in his Perſon; * and had great Modeſty and Goodneſs of Temper. He was a Man of great Knowledge and Learning; but it was of an ingenuous, noble gentleman-like Sort, not ſedantary, not pedantick, and not ſervile, as all Learning may juſtly be called that is acquir'd to get Money or Maintenance by; He was a great Maſter of political and military Skill; he was extreamly religious, and very knowing in all the eſtab-

* Diog. Laer. Life of Xenophon.

liſh'd Rites and Ceremonies, of which he was a ſtrict Obſerver upon all Occaſions. The Precept he puts into the Mouth of *Cambyſes* Father of *Cyrus*, never to engage in any Action without conſulting the Gods, makes a remarkable Paſſage in his Book to this Purpoſe. He puts ſeveral Caſes wherein Men had ſadly miſcarried by Means of Neglect in this kind, and though he do not name Perſons, yet it ſeems evident that he had his Eye to particular Men well known to himſelf and to his Countrymen in thoſe Days. And what he ſays of certain Perſons who had engaged their Country in ruinous Wars, ſeems evidently meant of *Alcibiades*, who engaged the *Athenians* in other Wars, as well as particularly that of *Sicily*; * which brought Deſtruction or Servitude upon all ſuch of them as were perſonally engaged in that Service, and in the Conſequence occaſion'd the Loſs of their Government and City. *Albiciades* was likewiſe very beautiful in his Perſon, was undoubtedly Maſter of many

* Plutarch's Life of Alcibiades.

ny Civil Arts; had Eloquence, Bravery and military Skill: But with reſpect to Religion and Virtue, he was the Reverſe of *Xenophon*; He had no Senſe of it, but was what one may juſtly call a Free-thinker of thoſe Days, and expreſſed it by a Contempt of what his Country held ſacred. *Xenophon*'s Manner of pointing him out thus, allowing the Application to be juſt, ſeems a direct Charge upon him of Impiety; and Hiſtory ſufficiently juſtifies that Charge.

As Free-thinking is an Expreſſion that has cauſed ſome Diſcourſe in the World, and may admit of different Senſes; perhaps you will not think it improper that ſome Mention ſhould be made of it. It may ſignify a roving Exerciſe of the Mind, running over all or any of the Subjects of Science idly and ſuperficially without binding it ſelf to any ſettled Judgment of the Truth of Things, as if there were no ſuch Thing as a Rule of Truth in Nature. So Liberty in Government may be defined a Liberty to act as Will and Humour guides without regard to Juſtice or Law; as if there was no ſuch Thing

Thing as Juſtice to limit Man in his Conduct. *Julius Cæſar* ſaid,* That his Words were to be taken for Laws; that *Commonwealth and publick Good was nothing; a mere Name; without Body or Form.*† Virtue, ſay the Freethinkers of this Sort, is a mere Word as *a Sacred Grove is only a ſanctified Expreſſion for a Parcel of Sticks.* But true political Liberty conſiſts in a ſtrict ſevere Obedience to juſt and equal Laws, and Orders, eſtabliſh'd for the publick Good; and it is called Liberty as it excludes Dependance upon Will and Pleaſure, which is Tyranny. So juſt Freedom of Thought is true Science, which conſiſts in the neceſſary Determination of the Underſtanding to the Truth of Things, when every Means of diſcovering it has had its due Weight in order to make the Evidence compleat, and the Deciſion juſt. But then, if any one Thing affect the Mind about its due Proportion, the Impreſſion it makes prevents the Mind's Submiſſion to Truth. And if the Impreſſion be very great, it cauſes

* Suetonius Jul. Cæſ.
† Horace, Epiſt. 6. lib. 1.

cauſes Madneſs and eſtabliſhes a Tyranny in the Mind; to which the overgrown Power of a Prince or Grandees in the State may be compared as Diſtraction and Madneſs in Government. Admiration of Riches, of Grandeur, of Beauty of Perſon, and other ſtrong Impreſſions, tyrannize often in Mens Minds obſtruct right Judgments in Religion and Morals and cauſe wrong Practice; and Love, Grief, or Fear, when exceſſive over-turns the ſound Conſtitution of a Mind; and Soundneſs and Conſiſtence of Mind may be called Freedom as it excludes this Tyranny of Paſſion. As Paſſion is a domeſtick Oppreſſor of Liberty of Mind ſo are there a Sort of foreign Oppreſſors of it. Theſe are the *Hobbiſts* and the Favourers of Eccleſiaſtical Tyranny. No real Religion in the World ſay theſe Men; no Rule of Right, or publick Good in the State; no Virtue in Man; but all depends upon Tales authorized and Laws impoſed by Power and Will. Now true Freedom of Thought here is to aſſert a Providence Wiſdom and Intelligence in the World; a Rule and Order in Societies of Men upon the Bottom

of

of publick Good; Virtue and Worth in in Man; and a Rule of Truth in all Things which to diſcover is Man's Wiſdom; and follow it is his Virtue, Freedom, and Happineſs. But the Abettors of Freethinking now a-Days ſeem to be Men who having got a few Steps above the Bigottry of the poor Multitude, are tranſported out of themſelves,* exult at their own imagined Elevation, look down upon the reſt Men as wandring in the Paths of Error; and this they do with Pleaſure. † They addreſs themſelves with *Lucretius* to their Goddeſs *Venus* and her Attendant Pleaſures, and cultivate them in a vitious Way; they ridicule what the Publick holds ſacred; they repreſent Religion as a Spectre oppreſſing the Minds of Men; and exclude Deity from the World. Theſe anſwer to the antient *Epicureans*; though none of them perhaps are equal to their Patron *Epicurus* who ſeem'd to have more Worth and Goodneſs than was conſiſtent with his own Maxims. ‡ There

* Lucretuis Lib. ii V. 7.
† Ibid. Lib. i. V. 1, *&c.* V. 63. 79.
‡ Cicero Juſ. Queſt. Lib. ii.

was in antient Times another Sort of Men who between the Aſſertors of Providence and Virtue on one Side and the Abettors of Atheiſm and Pleaſure on the other, oppoſed both of them in their Opinions and in the Proofs they brought to eſtabliſh them. Theſe were the Scepticks; and they maintain'd a total Suſpence of Opinion, and Abſence of Paſſion. * They were Men of great Ability in Reaſoning; and ſeem'd to have laboured ſo much in the Culture of that Art, that they loſt Sight of Truth and Certainty. There may have been perhaps in our Times certain Free-thinkers, affected Mimicks of theſe Men; but they ſeem to be far ſhort of them in their intenſe Application of Mind. Theſe modern Scepticks would ſcarce let their Hair and Nails grow like *Carneades*, † nor be in danger of being over run by Chariots, torn by Dogs, or of falling down Precipices without minding or avoiding it like *Pyrrho*. They are rather looſe Rovers through various Opinions, ſincere in none; uſing any Opinion to defeat a contrary

* Diog. Laera. Pyrrho. † Diog. Laert.

trary one; borrowing Arguments from the Atheiſts to oppoſe the Religioniſt, and borrowing from the Religioniſt to defeat the Atheiſt and *Epicurean*; Adverſaries at Times, to all. This is ſo far from ſtrict Application of Mind, that it is an idle diſſolute Proſtitution of it; and may be compared to the Behaviour of ſuch Men in the State who favour neither one Scheme nor another, nor cloſe with any Intereſt ſincerely, nor are ſincerely neuter; but as it ſerves their Turn are occaſionally zealous for every Party, which is Proſtitution in Politicks. This Turn of Mind has the ſame Effect in private Life it acts the Frolickſome, the Burleſque, and the Gay; the Sober, the Serious, the Auſtere; the Religious and the Profane, as Humour guides or as there is a Turn to ſerve. It maintains no one genuine Perſonage but has a different Mask for every different Scene; and it regards neither Juſtice nor Truth. This is Proſtitution of another kind; and Proſtitution of Perſon compleats the corrupt Character. **Alcibiades* and *Julius*

* Plutarch. Suetonius.

lius Cæsar had their Share of this Character. And to instance in one of a Degree inferior to these, *Menon* was of this Sort; one who was an Officer that attended the younger *Cyrus* in his Expedition against his Brother *Artaxerxes*, and who is thus characterised by *Xenophon*. "He was a passionate Lover of Money; "He lov'd Power and Command that "he might get by it; and he lov'd Ho-"nours in order still to make the more "Advantage. He affected the Friendship "of Men in Power to escape the Pu-"nishment of his Injustice. He thought "that the shortest Way to gain his Ends "was by Perjury Falshood and Deceit. "Simplicity and Truth he thought the "same with Folly: He apparently loved "no one. Whoever he professed himself "a Friend to, he was evidently plotting "Mischief against. He contemn'd no "Enemy, but conversed in such a Man-"ner with his Friends as if he ridicul'd "and laugh'd at them. He formed no "Designs to seize the Possessions of his "Enemies for he thought it difficult to "prey upon such as were upon their "Guard;

" Guard; but he thought himſelf the
" only Perſon who knew that it was the
" eaſieſt Thing in the World to ſeize
" the unguarded Poſſeſſions of his Friends.
" Thoſe that he obſerv'd to be unjuſt
" and regardleſs of Oaths he feared as
" Men well prepared and armed. Men
" of Piety and Truth, as weak and un-
" manly, he endeavour'd to make his
" Uſes of. The Pleaſure that another
" takes in Religion, Truth, and Juſtice,
" he took in being able to deceive, in
" Falſhood and ridiculing his Friends.
" The Man, who was not a Knave, he
" thought ignorant and ſilly. Thoſe
" with whom he affected to be a chief
" Favourite, he thought he was to gain
" by calumniating their chief Friends.
" His Contrivance to render his Soldiers
" obedient to him, was to ſhare with
" them in their Crimes. He required Re-
" ſpect and Service by ſhewing that
" it was both in his Power and in his
" Will to do Injuries. When any one
" had renounced his Friendſhip, he de-
" clared, that it was an Act of Bounty
" in him, that while he uſed him as a

" Friend

" Friend, he did not ruin him. He li-
" ved in an infamous Commerce with
" one *Thurypas*, who was older than
" himſelf; and was himſelf a Proſtitute
" in his Youth to the *Barbarian Ariceus*."

THIS Treatiſe of the Inſtitution of *Cyrus* is undoubtedly fabulous. The *Iliad* and *Odyſſeid* of *Homer* are Fables likewiſe; though of another kind. And there is certainly no more Pretence to Truth of Fact, in this of *Xenophon*, than thoſe of *Homer*; yet the whole of it is ſo true to Nature, that it may be ſaid to be almoſt as natural as if it were really fact, and of Conſequence is inſtructive; and perhaps more inſtructive than what is called real Hiſtory; there being very little of that which is not abundantly more falſe to Fact than theſe antient Fables are to Nature. There is indeed a Plainneſs and Simplicity in this Piece of *Xenophon* that may ſeem childiſh and contemptible to ſome Judgments. But what our Saviour ſaid to his Diſciples when he placed a Child in the Midſt of them, * *Unleſs you become as little Children, you*

* Mat. xviii. 3. xix. 14.

ſhall not enter into the Kingdom of Heaven; and what he ſays in another Place, † *When the Eye is ſingle, the whole Body is full of Light*, may be applied to the the Diſpoſition of the Mind with reſpect to all other good Knowledge as well as with reſpect to Religion. Your Diſpoſition of Mind is thus chaſte and ſingle, and you therefore will perhaps not be diſpleaſed with this.

THERE have been ſome who have imagined, that the Eſtabliſhments made by *Xenophon*'s *Cyrus*, are a Model of perfect Government. Others however, will reckon that *Cyrus* is no more propoſed as a Model to be follow'd, than *Achilles* is in the *Iliad* of *Homer*. The wrathful great Man and the Effects of his Wrath, are plainly ſeen in the *Illiad*, and the ambitious great Man, and the Effects of his Ambition, are as plainly to be ſeen in the *Cyreid*. The Arts that *Cyrus* uſed with private Men, and with whole Nations, in order to gain them to his Purpoſe, were certainly right; but this

† Mat. vi. 22.

this does not prove that that Purpoſe of his was honeſt. In like manner all his Regulations with reſpect to the Eſtabliſhment of his Scheme of Tyranny were as certainly rightly contriv'd to ſerve that End; but yet this is no Proof that ſuch Tyranny is not a moſt unjuſt unequal and barbarous Eſtabliſhment. And when the Foundation and Riſe of the Empire of *Cyrus* is directly aſcribed to a free Government; when his own Education under ſuch a Government appears to be the Foundation of all the Virtue that he has; and when the Effects of this Empire erected are declared to be a general Defection from all Virtue in the People; and the Miſery of the Prince's own Family; then let any one judge, whether the Moral of this Fable of *Xenophon*'s does decide in Favour of Tyranny.

I Know the affectionate Concern you have for the Liberty of your Country; which you value that the Integrity and Simplicity of human Minds may be protected, and not over-born by tyrannical Impoſitions or debauch'd by Impoſture; that they may be kept as the chaſte Spouſe

of divine Truth; and that Innocence and Virtue may not be violated by the ungovern'd Paſſions of the Mighty; I know the Joy you ever expreſs'd for your Country's Succeſſes in a juſt War. You will therefore allow this to be my Excuſe, for thinking theſe Subjects not improper to entertain you with. I cannot but believe that even the States-Man, the Soldier the Divine, and the Learned in the Law of our preſent Age, would readily excuſe the addreſſing theſe Matters to a Lady, when they ſhould conſider that this is but the Tranſlation (and indeed pretends to be no very good one) of a Book where theſe Subjects are treated in a childiſh romantick Way and not ſo ſuitable to their Underſtandings. They will be little concern'd that ſuch an Author ſhould recommend the Sciences and Arts of War and Government, of Juſtice and Religion, to the Study of the Gentleman. For by Means of Ignorance in theſe Things, the Gentleman is render'd incapable of judging whether the Mercenary in theſe Profeſſions do their Duty for their Money; the nobleſt Arts are thus left to the Mercenary alone, and they become the Guides and Governors of the World. CY-

CYROPÆDIA:

OR, THE

INSTITUTION

OF

CYRUS.

By *XENEPHON.*

BOOK I.

I Have heretofore conſidered how many popular Governments have been diſſolved by Men who choſe to live under any other ſort of Government rather than the Popular; and how many

Monarchys, and how many Oligarchys have been deſtroy'd by the People; and how many of thoſe who have attempted Tyrannys have, ſome of them, been inſtantly and entirely deſtroy'd; and others, if they have continued reigning but for any Time, have been admired as able, wiſe, and happy Men. And I thought I obſerved many Maſters, in their own private Houſes, ſome poſſeſſing more Servants, ſome but very few, who yet were not able to preſerve thoſe few entirely obedient to their Commands. I conſidered withal that Keepers of Oxen, and Keepers of Horſes are as it were the Magiſtrates and Rulers of thoſe Oxen and Horſes; and in general all thoſe called Paſtors or Herdſmen may be properly accounted the Magiſtrates of the Animals they rule. I ſaw, I thought, all theſe ſeveral Herds more willing to obey their Paſtors, than Men their Magiſtrates. For theſe Herds go the Way that their Keepers direct them; they feed on thoſe Lands upon which their Keepers throw them; they abſtain from thoſe from which their Keepers drive them; They ſuffer their Keepers

to make what uſe they pleaſe of the Fruits and Profits that ariſe from them: Beſides, I never did perceive a Herd conſpiring againſt its Keepers either ſo as not to obey them or ſo as not to allow them the Uſe of the Fruits ariſing from them. Herds are rather more refractory towards any others than they are towards their Rulers and thoſe who make Profit of them; But Men conſpire againſt none ſooner, than againſt thoſe, whom they perceive undertaking the Government of them. When theſe Things were in my Mind, I came to this Judgment upon them; That to Man, it was eaſier to rule every other ſort of Creature than to rule Man. But when I conſidered that there was the *Perſian Cyrus*, who had render'd many Men, many Citys and many Nations, obedient to himſelf; upon this I was neceſſitated to change my Opinion, and to think that the Government of Men was not amongſt the Things that were impoſſible, nor amongſt the Things that are difficnlt, if one undertook it with Underſtanding and Skill. I knew there were thoſe that willingly obey'd *Cyrus*,

Book I. who were many Days Journey distant from him; those who who were Months; those who had never seen him; and those who knew very well that they never should see him; yet would they submit to his Government. For he so far excelled all other Kings, both those that received their Dominion by Succession, as well as those that acquired it themselves, that the *Scythian* (for Example) though his People be very numerous, has not been able to obtain the Dominion of any other Nation; but rests satisfied if he hold but the Rule of his *own*; the *Thracian* the same; the *Illyrian* the same; and other Nations (as I have heard) the same. For the Nations of *Europe* are said to be yet sovereign and independant of each other. But *Cyrus* finding in like Manner the Nations of *Asia* sovereign and independent and setting forward with a little Army of *Persians*, obtain'd the Dominion of the *Medes* by their own Choice and voluntary Submission; of the *Hircanians* the same. He conquered the *Syrians*, *Assyrians*, *Arabs*, *Cappadocians*, both *Phrygias*, the *Lydians*, *Carians*, *Phœnicians*, and *Babylonians*.

He

He ruled the *Bactrians*, *Indians*, and *Cilicians*; in like Manner the *Sacians*, *Paphlagonians*, and *Megadinians*, and many other Nations, whoſe Names one cannot enumerate: He ruled the *Greeks* that were ſettled in *Aſia*; and deſcending to the Sea the *Cyprians* and *Ægyptians*. Theſe Nations he ruled, though their Languages differed from his own and from each other; and yet was he able to extend the Fear of himſelf over ſo great a Part of the World, as to aſtoniſh all, and that no one attempted any Thing againſt him. He was able to inſpire all with ſo great a Deſire of pleaſing him, that they ever deſired to be governed by his Opinion and Will. He connected together ſo many Nations, as would be a Labour to enumerate, to whatſoever Point one undertook to direct one's Courſe, whether it were Eaſt, Weſt, North, or South, ſetting out from his Palace and Seat of Empire. With Reſpect therefore to this Man, as worthy of Admiration, I have enquired by what Birth, with what natural Diſpoſition, and under what Diſcipline and Education bred, he ſo much excelled in the Art of Governing

verning Men. And what-ever I have learnt, or think I know concerning him, I ſhall endeavour to relate.

CYRUS is ſaid to be deſended from *Cambyſes* King of the *Perſians* as his Father. *Cambyſes* was of the Race of the *Perſeidæ*, who were ſo called from *Perſeus*. It is agreed that he was born of a Mother called *Mandane*; and *Mandane* was the Daughter of *Aſtyages* King of the *Medes*. *Cyrus* is ſaid to have had by Nature a moſt beautiful Perſon, and a Mind of the greateſt Benignity and Love to Mankind, moſt deſirous of Knowledge, and moſt ambitious of Glory; ſo as to bear any Pain, and undergo any Danger for the ſake of Praiſe: And he is yet celebrated as ſuch among the *Barbarians*. Such is he recorded to have been with reſpect to his Mind and Perſon; and he was educated under the Inſtitutions and Laws of the *Perſians*.

THESE Laws ſeem to begin with a provident Care of the common Good; not where thoſe of moſt other Governmens begin; for moſt other Governments, giving

giving to all a Liberty of educating their Children as they pleaſe, and to the Advanced in Age a Liberty of living as they pleaſe, do then enjoin their People not to ſteal, not to plunder, not to enter a Houſe by Violence, not to ſtrike unjuſtly, not to be adulterous, not to diobey the Magiſtrates, and other Things in like Manner; and if any tranſgreſs, they impoſe Puniſhments upon them. But the *Perſian* Laws taking Things higher, are careful from from the Beginning to provide that their Citizens ſhall not be ſuch as to be capable of meddling with any Action that is baſe and vile. And that Care, they take in this Manner. They have a publick Place called from the Name of Liberty, where the King's Palace and the other Courts and Houſes of Magiſtrates are built: All Things that are bought and ſold and the Dealers in them, their Noiſe and low diſingenuous Manners, are baniſhed hence to another Place; that the Rout of theſe may not mix and interfere with the decent Order of thoſe who are under the ingenuous Diſcipline. This Place, near the publick Courts, is di- BOOK I.

Book I. vided into four Parts; one is allotted to the Boys, one to the Youth, one to the full-grown Men, and one to thoſe who exceed the Years of military Service. Each of theſe Orders according to the Law, attend in their ſeveral Parts; the Boys and full-grown Men as ſoon as it is Day; the Elders when they think convenient, except upon appointed Days when they are obliged to be preſent; the Youth take up their Reſt round the Courts in their light Arms; all but ſuch as are married; theſe are not required to do it, unleſs before-hand ordered to attend; nor is it decent for them to be abſent often. Over each of the Orders there are twelve Rulers; for the *Perſians* are divided into twelve Tribes. Thoſe over the Boys are choſen from amongſt the Elders; and ſuch as are thought to make them the beſt Boys: Thoſe over the Youth are choſen from amonnſt the full-grown Men and ſuch as are thought to make the beſt Youth: And over the full-grown Men, ſuch as are thought to render them the moſt ready to perform their appointed Parts, and to execute the Orders they receive from the

the chief Magiſtrate. There are likewiſe choſen, Preſidents over the Elders, who take care that theſe alſo perform their Duty. And that it may appear what Means they uſe to make their Citizens prove the beſt, I ſhall now relate what Part is appointed for each Degree. BOOK I.

The Boys who frequent the publick Places of Inſtruction, paſs their Time in learning Juſtice, and tell you that they go for that Purpoſe, as thoſe with us who go to learn Letters tell you they go for this Purpoſe. Their Rulers for the moſt Part of the Day continue diſperſing Juſtice amongſt them. For as amongſt the Men, ſo the Boys have againſt each other their Accuſations for Theft, Robbery, Violence, Deceit and Calumny, and other ſuch Things as naturally occur; and when they find any acting unjuſtly, in any of theſe Ways, they puniſh them; they puniſh likewiſe ſuch as they find guilty of falſe Accuſation; they appeal to Juſtice alſo in the Caſe of a Crime for which Men hate one another exceſſively, but never

Book I. bring to the Bar of Juſtice, that is, Ingratitude; and whomſover they find able to return a Benefit, and refuſing to do it, they puniſh ſeverely. For they are of Opinion that the ungrateful, are careleſs and neglectful both of the Gods, of their Parents, of their Country, and of their Friends; and Ingratitude ſeems to be certainly attended by Impudence; and this ſeems to be the principal Conductor of Mankind into all Things that are vile. They inſtill into the Boys a modeſt and deſcreet Temper of Mind; and it contributes much towards eſtabliſhing this Temper in them, that they ſee every Day their Elders behaving themſelves in that diſcreet and modeſt Manner. They teach them Obedience to their Rulers, and it contributes much to their Inſtruction in this, that they ſee their Elders zealouſly obedient to their Rulers. They teach them Temperance with reſpect to eating and drinking; and it contributes much to this their Temperance to ſee that their Elders do not quit their Stations for the Service of their Bellys, before the Magiſtrates diſmiſs them, and that the Boys do not eat

eat with their Mothers but with their Teachers, and when the Magiſtrates give the Signal. They bring from home with them Bread for their Food, and a ſort of Herb much in uſe with them, to eat with it. And they bring a Cup to drink in, that if any are thirſty, they may take from the River. They learn beſides to ſhoot with the Bow, and to throw the Javelin. Theſe Things the Boys practiſe till they are ſixteen or ſeventeen Years of Age; then they enter the Order of Youth. The Youth paſs their Time thus: For ten Years after they paſs from the Order of Boys, they take their Reſts around the Courts, as is ſaid before, both for the Security and Guard of the City, and to preſerve in them a Modeſty and Governableneſs of Temper; for this Age ſeems the moſt to need Care. In the Day Time they chiefly give themſelves up to be made uſe of by their Magiſtrates in caſe they want them for any publick Service; and when it is neceſſary they all attend about the Courts. But when the King goes out to hunt, he takes half the Guard off with him; and this he does ſeveral Times every Month.

Thoſe

Book I. Thoſe that go muſt have their Bow and Quiver, a ſmaller Sort of Sword in its proper Scabbard, a Shield and two Javelins; one to throw, and the other, if neceſſary, to uſe at hand. They are careful to keep up theſe publick Huntings; and the King as in War is in this their Leader; hunts himſelf and takes care that others do ſo; becauſe it ſeems to be the trueſt Method of Practiſing all ſuch Things as relate to War. It accuſtoms them to riſe early in the Morning, and to bear Heat and Cold; it exerciſes them in long Marches, and in running; it neceſſitates them to uſe their Bow againſt the Beaſt they hunt, and to throw their Javelin if he fall in their Way; their Courage muſt of neceſſity be often ſharpen'd in the Hunt, when any of the ſtrong and vigorous Beaſts oppoſe themſelves; they muſt come to Blows with the Beaſt, if he comes up with them, and muſt be upon their Guard as he comes upon them. So that it is no eaſy Matter to find what one Thing there is that's practis'd in War, and is not ſo in Hunting. They attend this Hunting, being provided with a Dinner,

ner, larger indeed (as is but fit) than that of the Boys; but in all other Reſpects the ſame, and during the Hunt ſometimes perhaps they ſhall not eat it; either waiting for the Beaſt if it be neceſſary, or chooſing to ſpend more Time at the Work; ſo they may make their Supper of that Dinner; hunt again the next Day, till the Time of Supper; and reckon theſe two Days as but one, becauſe they have eat the Food but of one Day. This they do to accuſtom themſelves, that in caſe it may be neceſſary for them in War, they may be able to do it. They of this Degree have what they catch for Meat to their Bread. If they catch nothing, then they have their uſual Herb. And if any one think that they eat without Pleaſure, when they have this Herb only for Food with their Bread, and that they drink without Pleaſure when they drink Water, let him recollect how pleaſant it is to one who is hungry to eat plain Cake or Bread; and how pleaſant to one who is thirſty to drink Water. The Tribes that remain at home paſs their Time in practiſing the Things they learn'd while they were Boys, in ſhooting with

Book I. the Bow, and throwing the Javelin. Theſe they continue exerciſing in Emulation one againſt another; And there are publick Games in theſe Kinds, and Prizes ſet; and in which ſoever of the Tribes there are the moſt found who exceed in Skill, in Courage, and in Obedience, the Citizens applaud and honour, not only the preſent Ruler of them, but alſo the Perſon who had the Inſtruction of them while Boys. The Magiſtrates likewiſe make uſe of the remaining Youth, if they want them, to keep guard upon any Occaſion, or to ſearch for criminal Perſons, to purſue Robbers, or for any other Buſineſs that requires Strength and Agility. Theſe Things the Youth practiſe; and when they have compleated ten Years, they enter into the Order of full-grown Men. Theſe, from the Time they leave the Order of Youth, paſs five and twenty Years in this Manner. Firſt, as the Youth, they give themſelves up to be made uſe of by the Magiſtrates upon any Occaſion that may occur for the Service of the Publick, and that requires the Service of ſuch as have Diſcretion, and are yet

in

in Vigour. If ſome Military Expedition be neceſſary to be undertaken, they who are under this Degree of Diſcipline do not engage in it, with Bow and Javelins, but with what they call Arms for cloſe Fight, a Corſelet about the Breaſt, a Shield in the left Hand, ſuch as the *Perſians* are painted with, and in the Right a larger Sort of Sword. All the Magiſtrates are choſen from amongſt theſe, except the Teachers of the Boys, and when they have compleated five and twenty Years in this Order, they are then ſomething upwards of fifty Years of Age, and paſs into the Order of ſuch as are Elders, and are ſo called. Theſe Elders are not obliged to attend any military Service abroad, but remaining at home, have the Diſtribution of publick and private Juſtice, have Judgment of Life and Death, and the Choice of all Magiſtrates; and if any of the Youth or full-grown Men, fail in any Thing enjoined by the Laws, the Philarchs or Magiſtrates of the Tribes, or any one that will, make Diſcovery of it, the Elders hear the Cauſe and give Judgment upon it; and the Perſon ſo judged

Book I. and condemned, remains infamous for the reſt of his Life.

That the whole *Perſian* Form of Government may the more plainly appear, I return a little back; for by Means of what has been already ſaid, it may now be laid open in a very few Words. The *Perſians* are ſaid to be in Number about twelve Myriads, or a Hundred and twenty thouſand; of theſe none are by Law excluded from Honours and Magiſtracys, but all are at Liberty to ſend their Boys to the publick Schools of Juſtice. They who are able to maintain their Children idle, and without Labour, ſend them to theſe Schools. They who are not able do not ſend them. They who are thus educated under the publick Teaches, are at Liberty to paſs through the Order of Youth: They who are not ſo educated have not that Liberty: They who paſs thorough the Youth, fully diſcharging all Things enjoined by the Law, are allowed to be incorporated amongſt the the full-grown Men, and to partake of all Honours and Magiſtracys: But they who do not compleat their Courſe through the

the Order of Boys, and through that of the Youth, do not paſs into the Order of the full-grown Men. They who make their Progreſs through the Order of the full-grown Men unexceptionably, become then of the Elders: So the Order of Elders ſtands compoſed of Men who have made their Way through all Things good and excellent. And this is the Form of Government by the Uſe of which, they think they become the beſt Men. There yet remain Things that bear Teſtimony to the Spare, yet uſed among the *Perſians*, and to their carrying it off by Exerciſe; For it is even yet ſhameful among them to be ſeen either to ſpit or to blow the Noſe, or to appear full of Wind: 'Tis ſhameful for any one to be ſeen going aſide either to make Water, or any ſuch Matter; and theſe Things could not poſſibly be unleſs they uſed a very temperate Diet, and ſpent the Moiſture by Excerciſe, making it paſs ſome other Way.

THESE Things I had to ſay concerning the *Perſians* in general. I will now relate the Actions of *Cyrus*, upon whoſe Account this Diſcourſe was undertaken,

Book I. beginning from his being a Boy. *Cyrus* till twelve Years of Age or little more, was educated under this Diſcipline, and appeared to excel all his Equals, both in his quick Learning of what was fit, and in his performing every Thing in a handſome and in a manly Way. At that Time *Aſtyages* ſent for his Daughter and her Son; for he was deſirous to ſee him, having heard that he was an excellent and lovely Child. *Mandane* therefore came to her Father, and brought her Son with her. As ſoon as they arrived, and *Cyrus* knew *Aſtyages* to be his Mother's Father, he inſtantly, as being a Boy of a great good Nature, embraced him juſt as if he had been bred under him, and had long had an Affection for him: And obſerving him ſet out and adorned, with his Eyes and Complexion painted, and with falſe Hair, Things that are allow'd amongſt the *Medes*, (for the purple Coat, the rich Habit called Candys, Collars about the Neck, and Bracelets about the Hands, all belong to the *Medes*; but amongſt the Inhabitants of *Perſia*, even at this Day, their Habits are much coarſer, and

their

their Diet much plainer,) obſerving this Dreſs of his Grandfather, and looking at him, he ſaid, "O Mother, how handſome is my Grandfather?" And his Mother then asking him which he thought the handſomer either his Father or his Grandfather; *Cyrus* anſwered, "Of the *Perſians*, "Mother, my Father is much the handſomeſt; and of all the *Medes* that I have "ſeen either upon the Road or within the "City this Grandfather of mine is much the "handſomeſt." *Aſtyages* then embracing *Cyrus*, in return, put him on a fine Robe; honoured him and ſet him out with Collars and Bracelets; and whenever he went abroad carried him with him, mounted upon a Horſe with a Bridle of Gold, and ſuch as he uſed himſelf to appear abroad upon. *Cyrus* being a Boy much in love with what was fine and honourable, was pleaſed with the Robe; and extreamly delighted with learning to ride; for amongſt the *Perſians*, it being difficult to breed Horſes, and even difficult to ride, the Country being mountainous, it is a rare Thing to ſee a Horſe. But *Aſtyages* being at Table with his Daughter, and with *Cyrus*, and being deſirous to treat the

Boy with all poſſible Delight and Pleaſure, that he might the leſs miſs what he enjoy'd at home, ſet before him ſeveral Diſhes with Sauces and Meats of all Kinds; upon which *Cyrus* is reported to have ſaid, "What a deal of Buſineſs and Trouble, "Grandfather, have you at your Meals, "if you muſt reach out your Hands to "all theſe ſeveral Diſhes and taſte of all "theſe Kind of Meats?" "What, then, "ſaid *Aſtyages*, don't you think this Entertainment much finer than what you "have in *Perſia*?" *Cyrus* to this is ſaid to reply, "No Grandfather; with us we "have a much plainer and readier Way "to get ſatisfied than you have; for plain "Bread and Meat brings us to our End, "but you in order to the ſame End, have "a Deal of Buſineſs upon your Hands, "and wandring up and down through "many Mazes, you at laſt ſcarce arrive "where we have got long before you." "But Child, ſaid *Aſtyages*, it is not with "Pain that we wander through theſe "Mazes; taſte, ſaid he, and you will "find that theſe Things are pleaſant." "Well but Grandfather, ſaid *Cyrus*, I "ſee that you yourſelf have an Averſion

"to

" to theſe Sauces and Things." " What Book I.
" Ground, replied *Aſtyages*, have you
" to ſay ſo ?" " Becauſe, ſaid he, when
" you touch your Bread, I ſee you
" don't wipe your Hands upon any Thing,
" but when you meddle with any of
" theſe, you preſently clean your Hands
" upon your Napkin, as if you were
" very uneaſy to have them daubed
" with them." To this *Aſtyages* is ſaid to have anſwer'd, " Well Child if this " be your Opinion eat heartily of plain " Meats that you may return young and " healthy home ;" and at the ſame Time he is ſaid to have preſented to him various Meats both of the tame, and wild Kinds ; *Cyrus* when he ſaw this Variety of Meats is reported to have ſaid, " And do you " give me all theſe Meats, Grandfather, " to do with them as I think fit ?" " Yes " truly I do, ſaid *Aſtyages* ; then *Cyrus* taking of the ſeveral Meats, is ſaid to have diſtributed around to the Servants about his Grandfather, ſaying to one, " This for you, becauſe you take Pains to " teach me to ride ; This for you, becauſe " you gave me a Javelin ; for I have it " at this Time ; This for you, becauſe you

" ſerve

" ſerve my Grandfather well; This for
" you, becauſe you honour my Mother;"
and that thus he did till he diſtributed a-
way all he had received. *Aſtyages* is then
reported to have ſaid, "And do you give
" nothing to this *Sacian*, my Cup-bearer,
" that I favour above all?" This *Sacian*
was a very beautiful Perſon, and had the
Honour to introduce to *Aſtyages*, any
that had Buſineſs with him, and was to
hinder thoſe that he did not think it ſea-
ſonable to introduce. *Cyrus* to this is ſaid
to have anſwered, in a pert Manner, as a
Boy not yet ſtruck with the Senſe of
Shame, " For what Reaſon is it, Grand-
" father, that you favour this *Sacian* ſo
" much?" *Aſtyages* replied in a jeſting
Way, " Don't you ſee, ſaid he, how
" handſomely and neatly he pours me
" my Wine?" For theſe Cup-bearers to
Kings perform their Buſineſs very cle-
verly, they pour out their Wine very
neatly, and give the Cup, bearing it a-
long with three Fingers, and preſent it in
ſuch a Manner as it may beſt be receiv'd
by the Perſon who is to drink. "Grand-
" father, ſaid *Cyrus*, bid the *Sacian* give
" me the Cup, that, pouring you your
" Wine

" Wine to drink, I may gain your Fa- BOOK I.
" vour if I can." *Aſtyages* bids the *Sacian* give him the Cup; and *Cyrus* taking it, is ſaid to have waſhed the Cup as he had obſerved the *Sacian* to do; and ſettling his Countenance in a ſerious and decent Manner, brought and preſented the Cup to his Grandfather in ſuch a Manner as afforded much Laughter to his Mother and to *Aſtyages*. Then *Cyrus* laughing out leapt up to his Grandfather, and kiſſing him cried out, " O *Sacian* " you are undone, I will turn you out " of your Office; I will do the Bu- " ſineſs better than you and not drink the " Wine myſelf." For theſe Cup-bearers when they have given the Cup, dip with a Diſh and take a little out, which pouring into their left Hand they ſwallow; and this they do that in Caſe they mix Poiſon in the Cup it may be of no Advantage to themſelves. Upon this *Aſtyages* in a jeſting Way, ſaid, " And " why *Cyrus* ſince you have imitated the " *Sacian* in every Thing elſe, did not you " ſwallow ſome of the Wine?" " Be- " cauſe truly, ſaid he, I was afraid there " had been Poiſon mixed in the Cup;

" for

Book I. " for when you feaſted your Friends up-
" on your Birth-Day, I plainly found
" that he had poured you all Poiſon:"
" And how Child, ſaid he, did you know
" this?" " Truly ſaid he, becauſe I
" ſaw you all diſordered in Body and
" Mind: for firſt what you do not allow
" us Boys to do, that you did yourſelves;
" for you all bawl'd together, and could
" learn nothing of each other: Then
" you fell to ſinging very ridiculouſly;
" and without attending to the Singer, you
" ſwore he ſung admirably; then every
" one telling Stories of his own Strength,
" you roſe up and fell to dancing; but
" without all Rule or Meaſure, for you
" could not ſo much as keep yourſelves
" upright. Then you all entirely for-
" got yourſelves; you, that you were
" King, and they that you were their
" Governor; And then for the firſt Time
" I diſcovered that you were celebrating
" a Feſtival, where all were allow'd to talk
" with equal Liberty; for you never cea-
" ſed talking." *Aſtyages* then ſaid,
" Does your Father Child never drink
" till he gets drunk?" " No truly ſaid
" he," " What does he then?" " Why

" he

" he quenches his Thirſt and gets no farther Harm, for as I take it, Grand-father, ſays he, it is no *Sacian* that offi-ciates as Cup-Bearer about him." His Mother then ſaid, " But why Child do you makeWar thus upon the *Sacian?* *Cyrus* to this is ſaid to reply, " Why truly becauſe I hate him; for very often when I am deſirous to run to my Grand-father this naſty Fellow hinders me. Pray Grandfather ſaid he let me but have the Government of him but for three Days." " How wou'd you go-vern him ſaid *Aſtyages?*" *Cyrus* repli-ed, " Why ſtanding as he does juſt at the Entrance, when he had a Mind to go into Dinner, then wou'd I tell him that he could not poſſibly have his Dinner yet, becauſe *He was buſy with certain People*; then when he came to Sup-per, I would tell him that *He was bathing;* and if he was very preſſing for his Victuals, I would tell him that, *He was with the Women;* and ſo on till I had tormented him as he tor-ments me when he keeps me from you." Such like Subjects of Mirth did he afford them at Meals: At other Times of the Day

Day if he perceived his Grandfather or his Mother's Brother in want of any Thing, it was a difficult Matter for any One to be beforehand with him in doing it. For *Cyrus* was extreamly delighted to gratify them in any Thing that lay in his Power. But when *Mandane* was preparing to return home to her Husband, *Aſtyages* deſired her to leave *Cyrus* with him. She made Anſwer, "That ſhe was "willing to gratify her Father in every "Thing; but to leave the Child againſt "his Will ſhe thought hard." Upon this Occaſion *Aſtyages* ſays to *Cyrus*, "Child, "if you will ſtay with me, in the firſt "Place the *Sacian* ſhall not have the "Command of your Acceſs to me; but "whenever you would come it ſhall be "in your own Power, and the oftner you "will come ſaid he, the more I ſhall "think my ſelf obliged to you. Then "you ſhall have the Uſe of all my Hor-"ſes, and of as many more as you pleaſe; "and when you go away you ſhall take "as many of them as you pleaſe with "you; Then at Meals you ſhall take "what Way you pleaſe to get ſatisfied in "what you think a temperate Way. Then

" all the ſeveral Creatures that are now in the Park, I give you; and will beſides collect more of all kinds that you may purſue them when you have learnt to ride, and with your Bow and Javelin lay them proſtrate on the Ground as grown Men do. Boys I will furniſh you with, for Play-fellows; and whatever elſe you would have, do but tell me, and you ſhan't go without. When *Aſtyages* had ſaid this, *Cyrus*'s Mother ask'd him whether he would go or ſtay. He did not at all heſitate, but preſently ſaid, that he would ſtay. And being asked by his Mother the Reaſon why, it is ſaid, that he made Anſwer, " Becauſe, " Mother, that at home, both at the Bow " and Javelin, I am ſuperior to all of " equal Age with me, and am ſo reckoned; but here, I well know that in " Horſemanſhip I am their Inferior; and " be it known to you Mother, this grieves " me very much. But if you leave me " here and I learn to be a Horſeman, then " I reckon that when I am in *Perſia*, I " ſhall eaſily maſter them there who are " ſo good at all Exerciſes on Foot, and " when I come amongſt the *Medes*, I ſhall

" endea-

" endeavour to be an Aſſiſtant and a Sup-
" port to my Grandfather, making my
" ſelf the moſt skilful, amongſt thoſe
" who excel in Horſemanſhip." His
Mother is then reported to have ſaid,
" But how Child will you be inſtructed
" here in the Knowledge of Juſtice when
" your Teachers are there?" O Mother,
" ſaid *Cyrus*, that I underſtand exactly al-
" ready." How ſo?" ſaid *Mandane*. " Be-
" cauſe my Teacher, ſaid he, appointed me
" Judge over others, as being very ex-
" act in the Knowledge of Juſtice my-
" ſelf. But yet, ſaid he, I had ſome
" Stripes given me, as not determi-
" ning right in one Judgment that I gave;
" the Caſe was this: A bigger Boy who
" who had a little Coat, ſtripping a leſs
" Boy who had a larger, puts on upon
" the little Boy the Coat that was his
" own, and puts on himſelf the Coat
" that was the little Boy's. I therefore
" paſſing Judgment upon them, decreed
" that it was beſt that each ſhould keep
" the Coat that beſt fitted him. Upon
" this my Teacher threſhed me, and told
" me that when I ſhould be conſtituted
" Judge of what fitted beſt I ſhould de-
" termine

" termine in this Manner. But when I Book I.
" was to judge whoſe the Coat was then,
" ſaid he, it muſt be enquired what right
" Poſſeſſion is; whether he that took a
" Thing by Force, ſhould have it, or
" whether he who made it, or purcha-
" ſed it ſhould poſſeſs it, and then he told
" me that what was according to Law
" was juſt; and that, what was contrary to
" Law was violent: He bid me take No-
" tice therefore that a Judge ought to give
" his Opinion with the Law. So Mother
" ſaid he, I underſtand what is juſt in
" all Caſes very exactly; or if any Thing
" be wanting to me, my Grandfather here
" will teach it me." " But Child, ſays
" ſhe, the ſame Things are not account-
" ed juſt with your Grandfather here and
" yonder in *Perſia*. For amongſt the
" *Medes* your Grandfather has made him-
" ſelf Lord and Maſter of all; but amongſt
" the *Perſians*, it is accounted juſt
" that all ſhould be equally dealt by;
" and your Father is the firſt to execute
" the Orders impoſed upon the whole
" State, and receives thoſe Orders him-
" ſelf; his own Humour is not his Rule
" and Meaſure, but it is the Law that is

" ſo. How then can you avoid being
" beat to Death at home, when you come
" from your Grandfather inſtructed not in
" Kingly Arts, but in the Arts and Man-
" ners of Tyranny; one of which is to
" think that Power and Aſcendant over
" all is your Due?" " O Mother ſaid *Cy-*
" *rus*, your Father is much better able to
" teach one to ſubmit than to take the
" Aſcendant. Don't you ſee, ſaid he,
" that he has taught all the *Medes* to ſub-
" mit to him? So be well aſſured that
" your Father will not diſmiſs me, nor
" any One, from about him inſtructed
" how to gain Power and Aſcendant over
" others."

MANY ſuch kind of Diſcourſes did *Cyrus* hold; at laſt his Mother went away; He ſtay'd and was there brought up. He immediately joined himſelf to thoſe that were his Equals in Age, ſo as to be upon a very familiar and friendly Foot with them. And he preſently gained their Fathers both by viſiting them and by giving Evidence of his Affection to their Sons. So that if they had any Buſineſs with the King, they bid their Boys ask *Cyrus* to do

do it; and *Cyrus*, ſuch was his Benignity and Love of Eſteem and Praiſe, did his utmoſt to accompliſh it for them. And *Aſtyages* had it not in his Power to refuſe gratifying *Cyrus* in whatever he asked of him. For *Cyrus*, when his Grandfather fell ill, never quitted him; never ceaſed from Tears; and made it evident to all, that he was in the utmoſt Fear of his dying: And in the Night, if *Aſtyages* wanted any Thing, *Cyrus* was the firſt to perceive it, and ſtarted up the nimbleſt of any to ſerve him, in any Thing that he thought pleaſing to him. So that he entirely gain'd *Aſtyages*. *Cyrus* was perhaps a little over-talkative: But this he had partly from his Education; his Teacher obliging him to give a Reaſon for every Thing that he did; and to hearken to it from others, when he was to give his Opinion in Judgment; and beſides being very eager after Knowledge, he was always asking thoſe about him abundance of Queſtions, how ſuch and ſuch Things were; and upon whatever Subject he was queſtioned by Others, being of a very quick and ready Apprehenſion, he inſtantly made his Anſwers. So that from

all theſe Things he contracted an Over-talkativeneſs. But as in the Perſons of very young People, who have ſhot up ſuddainly ſo as to be very tall, there yet appears ſomething childiſh, that betrays their Youth; ſo in *Cyrus*, it was not an Impudence and Boldneſs that appear'd, through that Talkativeneſs, but a Simplicity and good Nature. So that one was deſirous rather to hear yet more from him, than to be with him while he held his Tongue.

But as Years added to his Growth, and brought him on towards the Time of his becoming a Youth, he then uſed fewer Words and a ſofter Voice: He became full of Shame, ſo as to bluſh when he came into the Company of Men of Years. And that playful Pertneſs in bluntly accoſting every One did not continue with him as before. So he became more ſoft and gentle, but in his Converſation extreamly agreeable. For in all the Exerciſes, that he and his Equals uſed in Emulation to each other, he did not challenge his Companions to thoſe in which he knew himſelf ſuperior; But ſuch as he well knew

knew himſelf to be inferior in, thoſe he ſet on Foot; declaring that he would do them better than they. Accordingly he would begin Vaulting the Horſe; throwing the Javelin, or ſhooting with the Bow on Horſeback, while he was yet ſcarce well able to ſit on a Horſe, and when he was outdone, he was the firſt to laugh at himſelf. And as, upon the Account of being baffled, he did not fly off, and meddle no more with the Things he was ſo baffled in, but continued repeating his Endeavours to do better, he preſently became equal to his Companions in Horſemanſhip, and by his Love of the Work quickly left them behind. He then preſently applied himſelf to the taking of the Beaſts in the Park, purſuing, throwing at them, and killing them; ſo that *Aſtyages* could no longer ſupply him with them. And *Cyrus* perceiving that he could not furniſh him with theſe Creatures, though very deſirous to do it, often ſaid to him, "What need you take "ſo much Pains, Grandfather, to find me "out theſe Creatures? If you will but "ſend me out a hunting with my Uncle, "I ſhall reckon that all the Beaſts I ſee

" are Creatures that you maintain for me." But though he was very desirous to go out a hunting, yet he could not now be pressing and importunate as when he was a Boy; He became very backward in going to his Grandfather, and what he blamed in the *Sacian* for not admitting him to his Grandfather, he became in this a *Sacian* to himself; for he never went in unless he knew before-hand that it was seasonable, and begg'd the *Sacian* by all means to signify to him when it was seasonable and when not; so that the *Sacian* now loved him extreamly, as all the rest did.

When *Astyages* therefore knew that he was extreamly desirous to hunt abroad and at large, he sent him out with his Uncle, and sent some elderly Men on Horseback with him, as Guards upon him, to take Care of him in rough and rocky Parts of the Country, and in case any Beasts of the Savage Kind appear'd. *Cyrus* therefore was very earnest in enquiring of those that attended him, what Beasts he was not to approach, and which those were that he might confidently pur-

sue.

ſue. They told him that Bears had deſtroy'd many that had ventured to approach them; and that Lions, Wild-Boars and Leopards had done the ſame; but that Stags, Wild-Goats, Wild-Sheep, and Wild-Aſſes were harmleſs Things. They told him likewiſe that rough and rocky Places were not leſs to be taken Care of than the Beaſts; for that many, both Men and Horſes had fallen headlong down Precipices. *Cyrus* took all theſe Inſtructions very eagerly; But as ſoon as he ſaw a Stag rouſed, forgetting all that he had heard, he purſued and looked at nothing but at which he run; and his Horſe taking a Leap with him, fell upon his Knees, and wanted but little of throwing him quite over his Neck. However *Cyrus*, though with Difficulty, kept upon his Back, and the Horſe recover'd. When they got into the Plain he ſtruck the Stag with his Javelin, brought him to the Ground; a large noble Creature it was, and he was moſt highly delighted. But his Guardians coming up with him chid and reprov'd him; told him what Danger he had run into; and ſaid that they would tell it to his Grandfather. *Cyrus*

being alighted from his Horſe, ſtood and heard this with much Uneaſineſs: But hearing a Hollow, he mounted his Horſe at a Leap as in a Sort of Enthuſiaſm, and as ſoon as he ſaw a Boar ruſhing forward over-againſt him, he puſhed on upon him; and aiming right with his Javelin, ſtruck the Boar in the Forehead. And here his Uncle, ſeeing his Boldneſs, reproved him; He, while his Uncle was reproving him, begg'd that he wou'd allow him to carry off the Beaſts, that he had taken, and to give them to his Grandfather; To this they ſay, his Uncle replied, "But if he diſcover that it is you "that have purſued and taken them, he "will not only reprove you, but me for "allowing you to do it." "Let him beat "me, ſays he, if he will, when I have "given them to him; And do you, if "you will Uncle, ſays he, correct me as "you pleaſe, do but gratify me in this." *Cyaxares* at laſt ſaid, "Well, do as you "pleaſe; for it is you that ſeem now to "be our King."

So *Cyrus* carrying off the Beaſts, preſented them to his Grandfather, and told him

him that he himſelf had taken them for him. The Javelins he did not ſhew him; but laid them down all bloody where he thought that he certainly would ſee them. *Aſtyages* ſaid, "Child, I re- "ceive with Pleaſure whatever you give "me, but I am not in ſuch Want of any "of theſe Things as to run you into "Danger for them." "If you do not "want them, Grandfather, ſaid *Cyrus*, "pray give them me; that I may diſtri- "bute them to my Companions." Child, ſaid *Aſtyages*, "Take them and diſtribute "them to whom you pleaſe, and of eve- "ry Thing elſe whatever you will." *Cyrus* taking the Beaſts, gave them to the Boys, and withal told them, "Boys, "ſaid he, what very Triflers were we, "when we hunted in the Park? In my "Opinion, it was as if one had tied the "Creatures by the Leg and hunted them; "for firſt, we were within a narrow Com- "paſs of Ground; then the Creatures "were poor, ſlender, ſcably Things, "one was lame; another maim'd; But "the Beaſts in the Mountains and Mar- "ſhes, how fine, how large, and how "ſleek they appear? The Staggs as

if

Book I. " if they had Wings, leap to the very
" Heavens; The Boars, as they ſay brave
" Men do, attack one Hand to Hand;
" and their Bulk is ſuch that it is impoſ-
" ſible to miſs them. Theſe even when
" they are dead, ſays he, are in my Opi-
" nion, finer than thoſe other wall'd up
" Things when alive. But ſays he,
" would your Father, think you, ſend
" you out a hunting?" " Yes very rea-
" dily, ſaid they, if *Aſtyages* order'd it."
Cyrus then ſaid, " Who is there amongſt
" you therefore that wou'd mention it to
" *Aſtyages?*" " Who more able ſaid
" they, to perſuade him than your ſelf?"
" But truly ſaid he, for my Part, I know
" not what kind of Creature I am become;
" for I am neither able to ſpeak, nor can
" I any longer ſo much as meet my
" Grandfather's Eyes; and if I go on in
" this Way ſo faſt, I fear ſays he, I ſhall
" become a mere Blockhead and Fool;
" yet when I was a little Boy I was
" thought a notable Talker." The Boys
then ſaid, " You tell us a ſad Piece of
" News, if you can do nothing for us in
" Caſe of Need, but that we muſt beg
" that

" that of another that is in your Power Book I.
" to effect."

CYRUS hearing this, was nettled, and retiring without ſaying a Word, he ſtirred himſelf up to Boldneſs; and having contrived how to ſpeak to his Grandfather in the leaſt Offenſive Manner, and to obtain for himſelf and the Boys what they deſired, he went in. Thus then he began; " Tell me, ſaid he, Grand-
" father! if one of your Domeſtick Ser-
" vants ſhould run away, and you ſhould
" take him again; what would you do
" with him?" " Why, ſaid he, what
" ſhould I do but put him in Chains, and
" force him to work." " But if a Run-
" away ſhould of himſelf return to you,
" what would you do?" " What elſe,
" ſaid he, but have him whipped that
" he may do ſo no more, then make uſe
" of him as before?" " It is Time there-
" fore, ſaid *Cyrus*, to prepare yourſelf
" to beſtow a Whipping upon me, as ha-
" ving contrived to run away, and take
" my Companions with me a hunting."
" Then ſaid *Aſtyages*, you have done
" very well to tell it me before-hand.

" For

" For hence forward I order you not to
" ſtir. It is a fine Thing indeed, ſaid
" he, if for the ſake of a little Veniſon,
" I ſhall ſend out my Daughter's Son to
" ramble at his Pleaſure."

CYRUS, hearing this, obey'd; and ſtay'd at home much afflicted; carrying a melancholy Countenance, and remained ſilent. *Aſtyages* when he found that he was ſo extreemly afflicted, being willing to pleaſe him, carrys him out a-hunting. And aſſembling Abundance of People, both Foot and Horſe, and likewiſe the Boys, and driving the Beaſts out into the Champion-Country, he made a great Hunt. And being himſelf preſent, royally attended, he gave Order that none ſhould throw till *Cyrus* was ſatisfy'd and had enough of the Exerciſe. But *Cyrus* would not let him hinder them, " If you
" have a Mind, Grandfather, ſaid he,
" that I ſhould hunt with Pleaſure, let
" all thoſe about me purſue and engage
" in the Fray and do the beſt." *Aſtyages* then gave them his Leave, and taking a Station ſaw them engaged amongſt the Beaſts, ſtriving to out-do each other, purſuing

purſuing and throwing their Javelins. BOOK I.
He was delighted with *Cyrus*, who in Tranſports of Joy could not hold his Tongue; but like a young generous Dog, that opens when he approaches the Beaſt, he purſues, encouraged every one, calling upon them by Name. He was pleaſed to ſee him laughing at one; and another he obſerved him to praiſe cordially and without the leaſt Motion of Envy. At laſt *Aſtyages* having taken Abundance of Game retired; but was ſo pleaſed with that Hunt, that he always went out with *Cyrus*, whenever he was able, taking Abundance of People with him, and the Boys for the ſake of *Cyrus*. Thus for the moſt Part did *Cyrus* paſs his Time, doing Service and Pleaſure to all, and hurt to none.

BUT when he was about fifteen or ſixteen Years of Age, the King of *Aſſyria*'s Son, being to celebrate his Nuptial's, had a Mind at that Time to hunt; and hearing that there was Plenty of Game upon the Borders of the *Aſſyrians* and *Medes*, they having not been hunted becauſe of the War between the Nations; hither he

Book I. he desired to goe. That he might hunt therefore securely, he took with him a Body of Horse, and another of light-armed Foot, who were to drive the Beasts out of their Fastnesses into the open cultivated Country. Being come therefore to the Place where their Garrisons were, and a Guard always attending; here he supped, as intending to hunt the next Day early in the Morning. But that Evening a Guard of Horse and Foot arrived from the City to relieve those who were there before. He therefore thought that he had now a handsome Army with him, consisting of a double Guard, besides a considerable Number both of Horse and Foot that had attended upon himself. He judged it best therefore to undertake a Plunder upon the *Median* Territory, that this would be a nobler Exploit than a Hunt; and he thought he should procure great Store of Beasts for Sacrifice. So rising early in the Morning, he led his Army forwards. The Foot he left in close Order upon the Borders: He himself advanced with the Horse up to the *Median* Garrisons; and keeping the best of them and the greatest Number with himself, he

he halted there, that the *Medes* in Garriſon might not march and charge thoſe who were to ſcour the Country. And ſuch as were proper he ſent out in Parties, ſome to run one Way and ſome another; and ordered them to ſurround and ſeize all that they met with, and bring all off to him. Theſe did as they were ordered. But Notice being given to *Aſtyages*, that the Enemy was got into the Country, he marched with what Forces he had at hand, to the Borders. His Son did ſo in like Manner, with ſome Horſe that were at hand; and he ſignified to all his other Forces to march after, to ſupport him. When they came up and ſaw a great Number of *Aſſyrians* in cloſe Order, and their Horſes ſtanding quietly and ſtill, the *Medes* likewiſe halted and ſtood. BOOK I.

CYRUS, ſeeing other People marching on all Sides to ſupport their Friends, ſet forward himſelf, putting on his Arms for the firſt Time, never imagining that he ſhould be ſo ſoon armed with them in the Manner he deſired. For they were very fine and fitted him very well; being

ing ſuch as his Grandfather had ordered to be made fit to his Body. So being thus compleatly armed he ſet out on Horſeback. *Aſtyages* getting Sight of him, wondered by whoſe Order and Encouragement he came; however he bid him keep by him. *Cyrus*, when he ſaw a great Number of Horſemen fronting him, asked, "Grandfather! ſaid he, are theſe "Men Enemies that ſit quietly there "on Horſeback?" "They are Ene-"mys," ſaid he. "And are thoſe "ſo too that are ſcouring the Country?" "Yes, and thoſe too." "By *Jove*! "then Grandfather! ſaid he, methinks "theſe that are thus plundring us are "wretched Fellows, and mounted upon "wretched Horſes: And muſt not ſome "of us march againſt them?" "Do not "you ſee, Child! ſaid he, what a Body "of Horſe ſtands there in cloſe Order, "and who, if we advance againſt the "others, will intercept us? And we have "not yet our full Strength with us." "But "ſaid *Cyrus*, If you wait here and col-"lect thoſe that are marching to join us, "theſe of our Enemies that are here will "be under Apprehenſion, and will not

" ſtir; and the Plunderers when they ſee Book I.
" any Men marching againſt them will pre-
" ſently drop their Booty." Upon his ſay-
ing this, *Aſtyages* thought there was ſome-
thing in what he ſaid, and wondring at
his Sagacity and Vigilence, order'd his
Son to take a Squadron of Horſe and
march againſt the Plunderers; " I, ſaid
" he, will bear down upon theſe Men
" that are here, if they offer to move to-
" wards you; ſo that they ſhall be ob-
" liged to be intent upon us."

CYAXARES taking of the ſtrongeſt and beſt both of Men and Horſes marched. And *Cyrus* ſeeing theſe put forward, join'd and puſhed on with them and preſently got at the Head of them. *Cyaxares* followed and the reſt were not left behind. As ſoon as the Plunderers ſaw them approaching, then quitting their Booty they fled. They that were with *Cyrus* intercepted them, and fell to Blows with ſuch as they could come up with, and *Cyrus* was the firſt at the Work. Thoſe who by turning aſide eſcaped them, they purſued in the Rear, and did not give over, but met with ſeveral of them. Like a ge-

Book I.

nerous Dog that has not Experience, and that runs headlong without Caution, upon a Boar, ſo ran *Cyrus*; minding only to deal his Blows where any came within his Reach, without further Foreſight or Conſideration. The Enemy, when they ſaw their People in Diſtreſs, moved their Main Body; judging that the Purſuit would ceaſe as ſoon as they ſhould be ſeen to advance. *Cyrus* notwithſtanding did not give over, but calling out to his Uncle for Joy, purſued, and preſſing continually on, put the Enemy to an entire Rout. *Cyaxares* followed, perhaps being in Awe of his Father; and the reſt followed after, who though perhaps they would not have ſhewn themſelves very brave againſt Men that had oppoſed them, yet were upon this Occaſion more than ordinarily eager in purſuing. *Aſtyages*, when he ſaw theſe Men ſo incautiouſly purſuing, and the Enemy in a cloſe Body marching towards them, fearing for his Son and for *Cyrus*, leaſt they in Diſorder and Confuſion ſhould fall in with the Enemy, prepared to receive them, and ſuffer Damage, he preſently led on towards the Enemy. The Enemy as ſoon as they

they ſaw the *Medes* move forward, halted; preſenting ſome their Javelins, and ſome their Bows in order to ſtop them when they came within Bow-ſhot; as their general Practice is. For when they are near they puſh each other at a certain Diſtance, and ſo frequently skirmiſh on till Evening. But when they ſaw their own Men in full Rout flying towards them, and thoſe with *Cyrus* following cloſe behind them, and *Aſtyages* with his Horſe already within Bow-ſhot, they gave Way and fled. The *Medes* in a Body purſuing killed ſeveral in the firſt Charge; and whoever they came up with they fell upon, whether Man, or Horſe; and whoever fell they killed. Nor did they ſtop till they came up with the *Aſſyrian* Foot, and there they gave over, fearing leaſt ſome greater Force than appeared might lie in Ambuſcade to receive them. *Aſtyages* upon this retreated; in much Joy at this Victory obtained by his Cavalry, but knew not what to ſay to *Cyrus*; for he knew him to be the Author of the Action, and ſaw him wrought up to ſuch a Degree of Boldneſs, as amounted almoſt to Madneſs. For while the reſt were re-

Book I. tiring home, he alone by himſelf did nothing but ride round and view thoſe that had fallen in the Action. And they who had it in charge dragging him with Difficulty away, brought him to *Aſtyages*, while he put his Conductors forward before him, becauſe he ſaw the Countenance of his Grandfather turn ſour upon ſeeing him.

These Things paſſed amongſt the *Medes*; and all People had *Cyrus* in their Mouths both in their Diſcourſes and Songs. But *Aſtyages*, who before had a great Eſteem for him, was now quite aſtoniſh'd and ſtruck with him. *Cambiſes* the Father of *Cyrus* was pleaſed to hear theſe Things of him; but when he heard that *Cyrus* began to perform Acts of Manhood, he called him home that he might compleat his Inſtitution among the *Perſians*, according to the Rules of his Country. And upon this Occaſion, *Cyrus* is reported to have ſaid, "That he "would return leaſt his Father ſhould "be uneaſy and his Country blame him." *Aſtyages* therefore ſeem'd to be under a Neceſſity of parting with him. So he

ſent him away, but firſt preſented him with ſuch Horſes as he deſired to have, and furniſhing him with other Things of all Kinds, both becauſe of the Affection he had for him, and becauſe he had great Aſſurance and Hopes that he would prove a Man thoroughly able to do Service to his Friends, and Miſchief to his Enemies. Book I.

ALL People waited upon *Cyrus* at his Departure, attending him Part of his Way on Horſeback, both Boys, Youth, Men, and thoſe in Years; ſo likewiſe did *Aſtyages* himſelf. And they ſay that not one turned back at parting with him, without Tears. And it is ſaid that *Cyrus* himſelf ſhed many Tears at parting: that he gave many Preſents to his Companions and Equals in Age, out of what *Aſtyages* had given him, and that at laſt taking off the *Median* Robe he had on he gave it to a certain Youth, declaring by this that he loved that Youth the moſt of any. 'Tis ſaid that they who had taken and accepted of theſe Preſents, returned them to *Aſtyages*, and that *Aſtyages* ſent them to *Cyrus*, but that he ſent them

back again to the *Medes*, and ſent word thus, "O Grandfather! if you would "have me return hither again with Plea- "ſure and not with Shame, let every "one keep, what I have given him." And that *Aſtyages* hearing this, did as *Cyrus* had beg'd him by his Meſſage to do.

But if I may be allow'd to relate a ſportive Affair, it is ſaid that when *Cyrus* went away, and that he and his Relations parted, they took their Leave aud diſmiſſed him with a Kiſs, according to the *Perſian* Cuſtom; for the *Perſians* practiſe it to this Day. And that a certain *Mede*, a very excellent Perſon had been long ſtruck with the Beauty of *Cyrus*, that when he ſaw *Cyrus*'s Relations kiſs him he ſtay'd behind, and when the reſt were gone accoſted *Cyrus*, and ſaid to him, "And am I *Cyrus!* the on- "ly one of all your Relations that you "do not know?" "What! ſaid *Cyrus*, "and are you a Relation?" "Yes," ſaid he. "This was the Reaſon then, ſaid "*Cyrus*, that you uſed to gaze at me; "for I think I recollect that you frequent-

"ly

" ly did ſo." "I was very deſirous, ſaid Book I.
" he, to ſalute you, but I was always
" aſhamed to do it." " But, ſaid *Cyrus*,
" you that are a Relation ought not to
" have been ſo." So coming up to him he kiſſed him. The *Mede* having received the Kiſs, is ſaid to have asked this Queſtion ; " And is it a Cuſtom amongſt
" the *Perſians* to kiſs Relations ?" " It
" is ſo, ſaid *Cyrus*, when they ſee one
" another at ſome Diſtance of Time, or
" when they part." " Then, ſaid the
" *Mede*, it ſeems now to be Time for you
" to kiſs me again ; for as you ſee I am
" juſt going away." So *Cyrus* kiſſing him again diſmiſſed him, and went his Way. They had not gone very far before the *Mede* came up with him again, with his Horſe all over in a Sweat ; and *Cyrus* getting Sight of him, ſaid, " What
" have you forgot any Thing that you
" had a Mind to ſay to me ?" " No, by
" *Jove !* ſaid he, but I am come again
" at a Diſtance of Time." " Dear Re-
" lation ! ſaid he, it is a very ſhort one."
" How, a ſhort one ? ſaid the *Mede*, do
" not you know, *Cyrus !* ſaid he, that
" the very twinkling of my Eyes is a

" long Time to be without ſeeing you;
" you who are ſo lovely?" Here *Cyrus*, from being in Tears broke out into Laughter, bid him " go his Way and " take Courage; that in a little Time he " would be with them again; and that " then he would be at Liberty to look " at him if he pleaſed with ſteady Eyes " and without twinkling."

CYRUS returning thus into *Perſia*, is ſaid to have continued a Year longer amongſt the Boys. At firſt they made their Jeſts upon him as being now come home inſtructed amongſt the *Medes* in Luxury and Pleaſure. But when they ſaw that he cloathed himſelf as they did, that he drank as they did, and with Pleaſure; and that in Feſtivals, when they had a little more than ordinary Plenty they perceived him more ready to give his Share away than deſirous to have it himſelf: and beſides when they ſaw him in all other Reſpects, much ſuperior to themſelves, they were then aſtoniſhed at him. Then having paſſed through the Diſcipline of theſe Years, and entering the Order of Youth, he here again appeared

peared ſuperior to the reſt, both in exe- BOOK I.
cuting what was fit, in undergoing every Thing that was his Part ſo to do, in his Reſpects to the Elders, and in his Obedience to his Rulers.

IN Progreſs of Time, *Aſtyages* died, and his Son *Cyaxares* Brother to *Cyrus*'s Mother, took upon him the Government of the *Medes*. And the King of *Aſſyria* having overthrown all the *Syrians*, who were no ſmall Nation, and having ſubjected the King of the *Arabs*, and holding the *Hyrcanians* under his Dominion, and being at that Time attacking the *Bactrians*, conſidered, that if he could break the Power of the *Medes*, he ſhould eaſily obtain the Dominion of all around him. For the *Medes* ſeemed to be the ſtrongeſt of all the neighbouring Nations. So he ſent round to all thoſe that were ſubject to himſelf; he ſent to *Crœſus* King of *Lydia*, to the King of *Capadocia*, to both the *Phrygia*'s to the *Carians*, *Paphlagonians*, *Indians* and *Cilicians*, loading the *Medes* and *Perſians* with Calumny and Reproach; telling them, how great, how powerful, and

and how united in Intereſt theſe two Nations were by Means of ſeveral Intermarriages; that they would unite into one; and if he did not prevent them and break their Power, they would run risk, by attacking each Nation ſeverally to over-turn All. Some being perſwaded by theſe Arguments, entered into a Confederacy with him; others were prevailed with by Money and Preſents; for in theſe he abounded.

CYAXARES the Son of *Aſtyages*, when he perceived this Deſign and theſe united Preparations againſt him, did himſelf immediately make the utmoſt Preparation that he was able, to oppoſe them; and he ſent to the *Perſians*, both to the Publick Council and to *Cambyſes* who was married to his Siſter and was King of *Perſia*. He ſent likewiſe to *Cyrus* deſiring him to endeavour to come Commander of the Forces, if the publick Council of the *Perſians* ſhould ſend any. For *Cyrus* by this Time had compleated ten Years amongſt the Youth, and was now of the full-grown Men.

So

So *Cyrus* accepting it, the Elders in Council choſe him Commander of the Expedition into *Media*. They gave him Power to chooſe Two hundred from amongſt thoſe who were equally entituled to all Honours, and to each of theſe, they gave Power to choſe four of their own Order. Theſe altogether made a Thouſand. Again to each of theſe Thouſand they gave a Power to chooſe from amongſt the common People of *Perſia*, ten Shield-Men, ten Slingers and ten Archers. Thus there were Ten thouſand Archers, Ten thouſand Shield-Men, and Ten thouſand Slingers, and the Thouſand beſides. So great was the Army that was given to *Cyrus*; And as ſoon as he was choſen he began by making Application to the Gods; and having ſacrificed happily and ſucceſsfully, he then choſe the Two hundred; and when theſe had afterwards choſen each their four, he aſſembled them together, and made his firſt Diſcourſe to them, Thus.

"FRIENDS, I have choſen you, not as ha-
"ving now for the firſt Time had Proof of
"your

Book I.

" your Worth, but as having ſeen you
" from Boys, performing with Ardour,
" all Things that the City judges excel-
" lent and noble, and avoiding entirely
" whatever it reckons mean and baſe. I
" wou'd now lay before you upon what
" Account it is, that I, (not unwillingly)
" am placed in this Station; and that I
" have called you together. I have
" thought that our Forefathers were no
" Ways inferior to our ſelves; for they
" paſſed their Days in the continual Ex-
" erciſe and Practice of ſuch Things as
" are thought Actions of Virtue; But
" what, with this their Virtue, they have
" acquir'd either for the Publick of *Per-*
" *ſia*, or for themſelves, I cannot yet diſ-
" cover. Yet, in my Opinion, Men
" practiſe no Virtue, but that by it they
" may gain the Advantage of the Vicious.
" They who abſtain from Pleaſures in
" preſent, do not do it that they may
" never have Delight; but they do it, that
" by means of that Temperance in preſent,
" they may in future Time have Returns
" of Delight manifold. They who are
" deſirous to be powerful in ſpeaking, do
" not exerciſe themſelves in it, that they
" may

" may never give over diſcourſing; but they do it in hopes, that prevailing upon Numbers of Men by the Power of their Eloquence, they may effect many Things, and thoſe of great Conſequence. Book I.

" They who exerciſe themſelves in Martial Affairs do not take Pains in it, that they may never ceaſe fighting, but they judge that by making themſelves able in Military Affairs, they ſhall acquire great Riches, great Happineſs, and great Honours to themſelves and to their Country. And if any have taken Pains to acquire Ability and Skill in theſe Affairs, and without reaping any Fruits from them have neglected themſelves till they have been diſabled by old Age, in my Opinion, they have undergone the ſame Fate as One who were deſirous to be a good Husbandman would do; who ſowing and planting with Skill, when the Time came for gathering the Fruits, ſhould let them all fall ungather'd to the Ground again. And as a Wreſtler who after much Pains beſtowed and becoming qua-

Book I.

" qualified for Victory, ſhould paſs his
" Days without entring the Liſts. And,
" in my Opinion, ſuch a one could not
" juſtly be freed from the Imputation of
" Folly. Let not us, Friends, ſubmit to
" ſuch a Fate! But ſince we are conſcious
" to ourſelves, that from Boys we are ex-
" erciſed in all great and noble Things,
" let us march againſt theſe Enemies of
" ours, that I, an Eye-Witneſs, well
" know to be poor inſignificant Men as
" Antagoniſts to you. For ſuch Men
" are not very dangerous Antagoniſts,
" who though they may be skilful at
" their Bow, and at their Javelin, and in
" Horſemanſhip, yet when they are to
" undergo Toyll and Labour, ſink under
" it: And theſe Men, with reſpect to
" Pains and Labour, are mean and poor.
" Nor are ſuch Men dangerous Antago-
" niſts, who when they are to watch, and
" deny themſelves their uſual Reſt, are
" quite broken by it: and in this Reſpect
" likewiſe, theſe Men are mean and poor.
" Nor are ſuch dangerous Antagoniſts,
" who though able in all theſe Reſpects,
" yet are ignorant how to deal either
" with Allies or with Enemies: And

" theſe

" theſe Men are evidently ignorant and
" unpractiſed in the nobleſt Arts. But
" you can make uſe of the Night, as
" others of the Day; you reckon that
" Toyll and Pains muſt conduct you to a
" Life of Pleaſure; You can uſe Hun-
" ger to reliſh your Food, as others do
" the daintieſt Meats; You even with
" more Eaſe than Lions, can bear the
" drinking of plain Water; And you
" carry within your Minds the nobleſt
" and moſt warlike Quality in the World;
" For Praiſe is what you are pleaſed with
" above all Things, and they that are
" Lovers of Praiſe do of Courſe under-
" go all Toyll, and all Danger with Plea-
" ſure. If I ſay theſe Things of you
" and know otherwiſe, I abuſe my ſelf;
" For whatever falls ſhort of this in
" your Conduct; the Deficiency will
" fall upon me. But I truſt to my own
" Experience, to your good Will towards
" me, and to the Folly of our Enemies,
" that theſe good Hopes will not fail
" me. Let us ſet forward with Confi-
" dence, ſince We are far from appearing
" to be taken with an unjuſt Deſire of
" what belongs to others; For our Ene-

" mies

Book I. " mies are coming upon Us being them-
" ſelves the Aggreſſors in Wrong; Our
" Friends call us to their Aſſiſtance;
" What therefore is more juſt than to re-
" pell Injuries? What more noble than to
" help our Friends? Beſides, methinks it
" ought not to be one of the leaſt
" Grounds of your Confidence in this
" Caſe, that I do not ſet out upon this Ex-
" pedition with Neglect of the Gods; For
" you who have converſed much with me,
" know that I have endeavour'd to begin
" not great Affairs only, but even little
" ones with Application to the Gods;
" To conclude, ſaid he, what further
" ſhall I ſay? Do you make choice of
" your Men, and take them under your
" Care; and making all Things elſe ready, march to the *Medes*, I, firſt returning back to my Father, will go before
" you, that I may learn as ſoon as poſſible the Condition of the Enemy, and
" prepare Things for you as well as I
" can, that, with God's Aſſiſtance, We
" may carry on this War in the nobleſt
" Manner." Theſe Men did as *Cyrus* required.

CYRUS returning home, and having made his Supplications to *Vesta*, and to *Jove* Paternal, and to the other Deities, set out upon this Expedition, and his Father attended him on his Way. As soon as they were out of the House, it is said, that it thunder'd and lighten'd in a happy Manner. Upon which they went on without furthur Augury; as if no one could be ignorant what these Signals of the most powerful God imported. As *Cyrus* proceeded on upon his Journey, his Father began a Discourse with him in this Manner.

" THAT the Gods send you out upon " this Expedition propitiously and fa- " vourably, is evident, Child, both from " the Sacrifices and from the Signals from " Heaven. And you yourself know it " to be so; For I have purposely taught " you these Things, that you might not " come to the Knowledge of what the " Gods advise and direct you to, by " Means of other Interpreters; but that

Book I. " you yourſelf ſeeing what is to be ſeen,
" and hearing what is to be heard, may
" underſtand and not be at the Mercy of
" Diviners, who, if they pleaſe, may de-
" ceive you, and tell you different
" Things from what the Gods really ſig-
" nify to you: And that in caſe you are
" without a Diviner, you may not be at
" a Loſs what Uſe to make of the Di-
" vine Signals, but by your Knowledge
" in Divination, underſtanding the Ad-
" vices given you by the Gods, you may
" comply with them." " Father, ſaid
" *Cyrus*, I will always continue uſing
" my utmoſt Care, according to your In-
" ſtruction, to render the Gods propi-
" tious to Us, and willing to give Us
" their Advice and Direction. For I re-
" member, to have heard it from you,
" that, as from Men, ſo likewiſe from the
" Gods, the moſt likely Perſon to obtain
" his Suit, is not he who, when he is in
" Diſtreſs, flatters ſervilely, but he who
" in his moſt happy Circumſtances is moſt
" mindful of the Gods. And you uſed
" to ſay, that it was in the ſame Manner
" that one ought to cultivate Friends."
" There-

" Therefore Child, ſaid he, upon the " Account of this your Care, you now " apply to the Gods and make your Re- " queſts to them with the more Pleaſure, " and you have the better Hopes to ob- " tain what you ask, appearing to your- " ſelf conſcious that you have never neg- " lected them." " Truly Father, ſaid " he, I am for that Reaſon in ſuch a Tem- " per of Mind with reſpect to the Gods, " as to reckon them my Friends."---- " Well Child, ſaid he, do you remem- " ber theſe other Opinions that we here- " tofore agreed in? As that in all Things " that the Gods beſtow, ſuch Men, as " have acquir'd Skill and Knowledge in " them, act and ſucceed better than they " who are ignorant in them? That the " Laborious ſucceed better than the Idle? " That the diligent and the careful live " with more Security, than the Negli- " gent and Careleſs? And that therefore " firſt rendering our ſelves ſuch as we " ought to be, we then ſhould make our " Prayers to the Gods for their Bleſ- " ſings?" Yes indeed, ſaid *Cyrus*, I do

Book I. " remember to have heard theſe Things
" from you; and I was forced to ſubmit
" to your Reaſoning; For I know you
" uſed to ſay, that it was downright Im-
" piety, for ſuch as had never learn'd to
" ride, to ſupplicate the Gods for Victo-
" ry in Engagements of Horſe; or for
" ſuch as had never learn'd the Uſe of
" the Bow, to ask the Superiority at this
" very Weapon, over thoſe who under-
" ſtood it; or for ſuch as knew not how
" to ſteer, to pray that they might pre-
" ſerve Ships in the Quality of Pilots;
" or for ſuch as have not ſown Wheat,
" to pray that they might have a good
" Crop of it; or for ſuch as are not
" watchful in War, to pray that they
" may be preſerved in Safety; For that
" all ſuch Things were contrary to the
" ſettled Laws of the Gods; And you
" ſaid, that ſuch as made impious Pray-
" ers, would probably meet with Diſap-
" pointments from the Gods; as ſuch
" would fail of Succeſs with Men, who
" ſhould deſire Things contrary to all
" human Laws."

" And

" AND have you forgot, Child, ſaid
" he, theſe other Matters that you and
" I have heretofore diſcourſed upon?
" As that it was a great and noble Work
" for a Man to be able to approve him-
" ſelf a good and excellent Man, and
" to find Means to ſupply himſelf and
" his Family with Plenty of all Things
" neceſſary. And this being thus allow'd
" to be a great Work, that to underſtand
" how to govern other Men, ſo as to ſup-
" ply them with all Things neceſſary and
" in abundance, and ſo as to render them
" ſuch as they ought to be, this we
" thought was an aſtoniſhing Work!
" Yes truly Father, ſaid he, I remem-
" ber to have heard you ſay this, and I
" was of Opinion with you, that to go-
" vern well was a Work of the higheſt
" Nature. And it now appears to me
" to be ſo, ſaid he, when I conſider it
" with reſpect to Government it ſelf;
" but when I conſider it with reſpect to
" other Men, what kind of Men theſe
" Governors are, and what kind of Men
" they are, who are to be our Antago-

Book I. "niſts; I think it very mean to be ter-
"rified with ſuch People, and to be un-
"willing to march and engage them.
"Men, ſaid he, who, to begin with
"theſe Friends of ours, I find are of
"Opinion, that a Governor ought to
"diſtinguiſh himſelf from thoſe that he
"governs, by his eating more ſumptuouſ-
"ly, by having more Gold in his Houſe,
"by ſleeping longer, and by living in all
"Reſpects more at Eaſe than thoſe that
"he governs. But my Opinion is, ſaid
"he, that a Governor ought to differ
"from the governed, not by a Life of
"Eaſe and Luxury, but by Care and
"Circumſpection, and by his Readineſs
"to undergo Toyll and Labour." - - -
"But Child, ſaid he, there are ſome
"Matters wherein you are not to contend
"with Men, but with Things; and to
"have theſe plentifully at Command, is
"no eaſy Matter. You readily know
"that if the Army have not Neceſſaries,
"your Command is immediately diſſol-
"ved and falls to Pieces." "Father,
"ſaid he, therefore, *Cyaxares* ſays, that
"he will afford them to all that go from
"hence,

" hence, however great the Number be." " You go then Child, ſaid he, truſting " in theſe Matters entirely to *Cyaxares*'s " Riches." " I do, ſaid *Cyrus*." " Well " ſaid he, but do you know what theſe " Riches are?" " No truly, ſaid *Cy-* " *rus*, I do not." " Yet, ſaid he, to " theſe Things, that you are thus in the " dark about, do you truſt. Do not " you know, that you will be in want " of Abundance of Things, and that " now you muſt of Neceſſity ſpend " Abundance." " I do know it, ſaid " *Cyrus*;" " If therefore, ſaid he, the " Supply of this Expence faill him, or " that he purpoſely deall falſly by you, " how will the Affairs of the Army " then ſtand? It is plain not very well." " Then Father, ſaid he, if you know " any Means of obtaining a Supply, " and ſuch as may depend upon my ſelf, " whilſt I am yet upon friendly Ground, " pray tell it me." " Do you ask, Child, " ſaid he, if there be any Means of Sup- " ply depending upon your ſelf? And " upon whom are theſe Things more " likely to depend, than upon one who

Book I. "has Power in his Hands? You go "from hence with ſuch a Body of Foot, "as I very well know you would not "exchange for any other, though ma- "ny Times their Number; And you "will have the *Median* Cavalry, who "are the beſt, and who will be with "you as your Allies and Friends. What "Nation is there then of all around, "that you think will not ſerve you, both "out of a Deſire to gain your Favour, "and for fear of receiving Harm? Theſe "Matters you ought to concert with "*Cyaxares*, that nothing of what is "neceſſary for you may be wanting, "and upon Account of the continuall "Expence, you ought to ſecure a Re- "venue and Supply, that may be al- "ways accruing. But above all Things "remember this, never to delay the pro- "curing your Supply till Want preſſes "you to it; but while you have the "greateſt Plenty and before you come "to want, then labour the moſt to make "ſure of it. For you will ſucceed the "better with thoſe from whom you de- "mand it, when you ſeem not to be in

"Want;

" Want; And your Men will have no- BOOK I.
" thing to blame you for. By this
" Means likewiſe you will have more
" Reſpect paid you by others; And if
" by Means of your Forces, you have a
" Mind to do Service or Prejudice to
" any while your Men are ſupplied with
" all that they want, they will do you
" better Service. And be aſſured that
" your Words will carry greater Weight
" with them when you can ſhew, that
" you have it in your Power to do Ser-
" vice or to do Hurt." I am ſatisfied
" Father, ſaid he, that you are right in
" all this, both for other Reaſons, as
" well as particularly becauſe there are
" none of the Soldiers that will pay me
" Thanks for what they are now to re-
" ceive: For they know upon what
" Terms *Cyaxares* takes them as his Al-
" lies; but whatever any of them ſhall
" receive over and above what is agreed,
" this they will reckon Favour, and will
" pay the greateſt Gratitude to the Be-
" ſtower of it. And indeed, for One
" who has a Force, by whoſe Means he
" may receive Advantages in Return of

" Ser-

" Service done to Friends, and may en-
" deavour to make Conqueſts upon Ene-
" mies; for ſuch a one to be careleſs in
" ſecuring himſelf Supplies, can one
" think this, ſaid he, to be leſs reproach-
" ful, than it would be in a Man who
" had Lands, and had Servants to cul-
" tivate them, and who after all ſhould
" let thoſe Lands lie fallow and uſeleſs.
" Depend upon it therefore, ſaid he,
" that both in the Territory of Friends
" and of Enemies, I will not be ſparing
" of my Care to ſupply my Men with all
" Things fitting."

" Well, Child, ſaid he, and do you
" remember certain other Things that
" we heretofore agreed it was neceſſa-
" ry not to neglect?"----- " Yes,
" ſaid he, For I remember that, when
" I came to you for Money to give a
" Man who pretended to have taught me
" the Art of commanding an Army, as
" you gave me the Money you asked me.
" ---Child, ſaid you, did this Man that
" you carry this Reward to, ever amongſt
" the Arts and Buſineſs of a General

" men-

" mention any Thing of OEconomy to you? For Soldiers in an Army are not " leſs in Want of Things neceſſary than " are Domeſticks in a Family: And " when, telling you the Truth, I ſaid " that he had not made the leaſt Men- " tion of it, you asked me again: ---- " Whether he had ſpoken to me con- " cerning the Health and Strength of " my Men? As that a General ought " to mind theſe Things, as well as the " leading and managing of them in Ac- " tion; When I told you, No; You " again asked me, ---- Whether he " had taught me how to take care to " make my Men the moſt able at all " war-like Exerciſes; and when I de- " nied this too; You enquired again, " ---- Whether he had given me any " Inſtruction, how I might raiſe Spirit " and Courage in an Army; For, you " ſaid, that, in every Action there were " vaſt Odds between an Army's being " in Spirit and out of Heart. When I " denied this too, you enquired again, " ---- Whether he had held any Diſ- " courſe to teach me, how one might " beſt

" beſt bring an Army to ready Obedi-
" ence. When you found, that this had
" not been in the leaſt ſpoken of, you
" at laſt enquired, ------ " What
" it was he had taught me then, that he
" could ſay he had taught me the Art
" of commanding an Army? Here I repli-
" ed and told you the Tacticks, or the Art
" of forming and moving in Order. ---
" You, laughing at this, ran over each
" Particular, asking me what Uſe there
" was in Generalſhip of Tacticks with-
" out Neceſſaries? what without Health?
" what without Skill in the Arts that
" have been invented for the Uſe of
" War? what without Obedience? ----
" So you made it evident to me, that
" this Tactick Art, was but a ſmall Part
" of Generalſhip. And when I asked
" whether you were able to teach me
" any of theſe Matters, you bid me go
" my Ways, and diſcourſe with Men
" that were reputed knowing in Mi-
" litary Affairs, and enquire from
" them how theſe Matters ſtood. ----
" Upon this, I converſed with ſuch as
" I had heard were moſt knowing in theſe
" Mat-

" Matters: And with reſpect to Health, Book I.
" having heard and obſerved that Citys,
" that want Health, get Phyſicians; and that
" Commanders, for the ſake of their Men,
" take *Phyſicians* with them; ſo when
" I was placed in this Station I pre-
" ſently too care of this: And I believe,
" Father! ſaid he, that I have Men
" with me that are very able in the Art
" of Phyſick." To this the Father re-
plied; " But, Child! ſaid he, theſe
" Men that you ſpeak of are like Men-
" ders of torn Clothes; ſo when People
" are ſick, Phyſicians cure them: But
" your Care of Health is to be of a
" nobler Kind; to prevent the Army's
" becoming ſickly, is what you ought to
" take care of."

" And which way, Father, ſaid he,
" ſhall I be able to do this?" " Why
" if you are to ſtay ſometime in a Place,
" you ought not to be careleſs in your
" Choice of a healthy Camp: And in
" this you will not be deceived, pro-
" vided you are but careful; for Men
" are continually talking of healthy and
" un-

" unhealthy Places, and upon the Places
" themſelves, there are ſure Witneſſes
" to give their Teſtimony either Way
" both by their Perſons and Complexi-
" ons. But then it will not ſuffice you to
" conſider Places only, but pray recollect
" what Courſe you have taken yourſelf,
" in your Endeavours to preſerve your
" Health." *Cyrus* then ſaid, " In the firſt
" Place, I endeavour not to over-fill my-
" ſelf; for it's a very burthenſome Thing;
" and then what I take down I work off
" by Exerciſe. By this Means I think
" that I preſerve Health and acquire Vi-
" gour." " In the ſame Manner there-
" fore, Child, ſaid he, you muſt take
" care of others." " And ſhall we have
" Leiſure, ſaid he, Father! to exerciſe
" the Soldiers in this Manner?" " You
" will not only have Leiſure, ſaid the
" Father, but Neceſſity will oblige you
" to it; for an Army that will do its
" Duty, muſt never be at reſt, but em-
" ployed either in diſtreſſing the Enemy
" or making Advantage to themſelves.
" It is a difficult Matter for a ſingle
" Man to be maintained idle, and yet

more difficult for a Family; but moſt difficult of all to maintain an Army idle. For in an Army, from the loweſt to the higheſt, there are many Mouths, and what they get they ſpend very laviſhly; ſo that it is never fit for an Army to be idle." "You ſeem to me, Father! ſaid he, to ſay that as an idle Husbandman is good for nothing, ſo is an idle General good for nothing. But unleſs ſome God blaſt my Endeavours, I take it upon me to ſhew you a diligent and active General, and Soldiers well ſupplied with all Things neceſſary, and to take care that their Bodies ſhall be in the beſt Condition.--- But with reſpect to the ſeveral Military Arts, Father! ſaid he, in my Opinion, He that ſhould eſtabliſh Games in the ſeveral Kinds, and propoſe certain Rewards to ſuch as ſhould excel in them, would make them be beſt practiſed, ſo as to have them ready for uſe upon Occaſion." "Child, ſaid he, You ſay very well; for by doing this, You will ſee the ſeveral Orders and Diviſions of your Men, like Sets

" of

" of Dancers always performing their
" proper Parts."

" But then, ſaid *Cyrus*, with reſpect
" to the raiſing Courage and Spirit a-
" mongſt the Soldiers; I think nothing
" more effectuall, than to give the Men
" great Hopes of Advantage." " But
" Child! ſaid he, this Expedient is
" juſt as if any one in hunting ſhould
" always encourage the Doggs in the ſame
" Manner that is uſed when the Beaſt is in
" View; for One that ſhould do thus,
" would have them very eager and rea-
" dy at his Encouragement at firſt, but
" if he often deceived them they would
" at laſt give no Attention to his En-
" couragement, when the Beaſt was real-
" ly in his View. It is the ſame with
" reſpect to theſe Hopes; if Any one
" ſhould balk Men often, after having
" raiſed them to mighty Expectations,
" He would not at laſt be able to prevail
" with them though he talked to them of
" Hopes never ſo reall and well-ground-
" ed. But Child! ſaid he, you muſt
" be very cautious in ſaying any Thing
" that

" that you do not very well know ; " The ſame Thing ſometimes ſaid by o- " thers may do the Buſineſs ; your own " Encouragement you muſt, with the ut- " moſt Care, preſerve in Credit for the " greateſt Occaſions." " Indeed Fa- " ther ! ſaid *Cyrus*, in my Opinion you " ſay perfectly well, and this Way is " to me much the more agreeable." BOOK I.

" BUT in the Matter of rendering the " Soldiers obedient, I take myſelf, Fa- " ther ! not to be unskilled. For preſent- " ly from a Boy you took me under Diſ- " cipline, and obliged me to be obedient " to you ; then you gave me up to my " Teachers, and they did the ſame Thing : " Then again when I became one of the " Youth, our Ruler took effectual Care, " in this Matter ; and there are many " Laws that in my Opinion tend chief- " ly to the teaching of theſe two Things, " how to govern, and how to obey ; And " upon conſidering them, I think I find " that the moſt proper Means, to enforce " Obedience is to praiſe and recompence " the Obedient, and to diſgrace and " puniſh the Diſobedient." " Indeed

Book I. " Child! ſaid he, to a forc'd Obedience
" this is the Way; but to a willing O-
" bedience, which is much the better
" there is another Way and a readier.
" For whoever Men take to be more
" knowing than themſelves in what is
" for their Intereſt and Advantage;
" ſuch a one they obey with Pleaſure.
" This you may know to be true in ma-
" ny other Caſes as well as particularly
" in that of ſick People, who are migh-
" ty ready and zealous in ſending for
" ſuch as may perſcribe what is fit for
" them to do; ſo at Sea, the People
" that are on Board, are very ready and
" zealous to obey their Pilots; and Tra-
" vellers are extreamly averſe to part
" with ſuch as they think know the
" Roads better than themſelves: But
" when Men think that they ſhall be in-
" jured by their Obedience, they will
" neither yield to Puniſhments nor be
" raiſed by Rewards; for no one willing-
" ly takes a Reward to his own Preju-
" dice." " You ſay, Father! ſaid he,
" that nothing more effectually procures
" one Obedience than to appear to have
" more Wiſdome and Knowledge than

" thoſe

" thoſe that one rules." " I do ſay ſo," ſaid he. " And how, Father! ſaid he, " ſhall one be beſt able to raiſe ſuch an " Opinion of one's ſelf?" " Child! ſaid he, " there is no readier Way to appear wiſe " and knowing in Things wherein you " deſire to appear ſo, than to be in re- " allity knowing in thoſe Things; and " conſidering the Things in particular " you will find, that what I ſay is true. " For if you would appear a good Huſ- " bandman, a good Horſeman, a good " Phyſician, a good Player upon the " Flute, or any other Artiſt whatever, " when you really are not ſo; conſi- " der how many Contrivances you muſt " uſe in order to appear ſo. And if you " can prevail with a great many People " to commend you, that you may gain a " Reputation, and if you purchaſe fine " Inſtruments, and Furniture belonging " to each of the Arts, you are then an " Impoſtor. And ſoon after when you " come to give Proof of your Skill, you " would be convicted, and would ap- " pear an arrogant Boaſter. But with " reſpect to future Time, and to what

Book I. " may or may not turn to Advantage
" in the Conſequence, what is the Way
" to make one's ſelf in this really wiſe and
" knowing? It is plain, Child! ſaid he,
" by learning every Thing that one can
" acquire the Knowledge of by Learn-
" ing, as you have learnt the Tac-
" tick Art; But with reſpect to what is
" not to be learnt from Men nor attained
" to by human Foreſight, conſulting the
" Gods in ſuch Caſes by Divination you
" will make yourſelf more knowing than
" others: And what you find moſt
" proper to be done, you are to take
" care that it be done; For to ſee to
" the Execution of what is proper, is
" more the Part of a Man of Prudence
" than to neglect it."

" But then, ſaid *Cyrus*, as to the be-
" ing beloved by thoſe that one rules,
" which is amongſt the Things that I
" take to be of the greateſt Importance.
" It is evident, that the Way is the ſame
" as it is to gain the Love of Friends:
" For I know very well that one ought
" to be ſeen doing them Service." " But
" Child! ſaid he, it is a Matter of great

" Diffi-

" Difficulty to be always able to ſerve Book I.
" thoſe that one has a Mind to ſerve;
" but to be obſerved to rejoice with them
" when any good Fortune befalls them;
" and to grieve with them when any
" Thing ill; to appear zealous to aſſiſt
" them in their Diſtreſſes; afraid leaſt
" they ſhould miſcarry in any Thing;
" and to endeavour to prevent this by
" Care and Circumſpection; Theſe are
" Things that you ought rather to con-
" cur with them in. And in Point of
" Action, the Commander ought to be
" obſerved to undergo more Heat in the
" Summer, and in the Winter more cold,
" and in great Fatigues more Labour and
" Pains than others; for all theſe Things
" contribute to the being beloved by thoſe
" that are under one's Government."
" You ſay, Father! ſaid he, that a
" Commander ought in all Reſpects to
" undergo more than thoſe that he
" commands." " I do ſay it, ſaid he;
" And be of good Courage Child!
" for be aſſured, that beſides being alike,
" the ſame Labours do not fall equal-
" ly heavy upon the Commander, and
" the private Man; For Glory makes

" thoſe Labours lighter to the Com-
" mander, and the being conſcious to
" himſelf that in whatever he does, he
" does not lye concealed."

" But then, Father! when the Sol-
" diers are ſupplied with all Things ne-
" ceſſary, when they are in Health, and
" able to undergo Labour, when they
" are skilful and well exerciſed in all
" the military Arts, when they are am-
" bitious to appear brave Men, when
" Obedience is more pleaſing to them,
" than the contrary; Would not you
" think a Man wiſe who ſhould then
" deſire upon the firſt Opportunity to
" bring them to an Engagment with the
" Enemy?" " Yes truly, ſaid he, pro-
" vided that he had the Enemy at a pro-
" per Advantage. But if otherwiſe, the
" better I thought of myſelf, and the
" better I thought of my Men, the
" more upon my Guard would I be;
" and as in other Things that we think
" of greateſt Value to us, ſo in theſe,
" we ſhould endeavour to have them ſe-
" cured in the ſtrongeſt Manner."

" And what is the beſt Way, Father! " to take Advantage of the Enemy?" " Truly, Child! ſaid he, this is no con- " temptible nor ſimple Buſineſs that you " enquire about. But be it known " to you, that he who is to do this " muſt be full of Wiles, a Diſſembler, " Crafty, Deceitful, a Thief and a Rob- " ber, and muſt take Advantage of his " Enemy in all Manner of Ways." " *Cyrus* laughing at this, cry'd out, O " *Hercules!* what a Man, Father! do " you ſay that I muſt be?" " Such a " one, Child! ſaid he, as may yet have " the ſtricteſt Regard to Law and Juſ- " tice." " Why then, ſaid he, while " we were Boys, and while we were " Youths, did you teach us the direct " contrary?" " And ſo truly we do ſtill, " ſaid he, with reſpect to Friends and " Fellow-Citizens. But do you not know, " that in order to injure Enemys, you " have learnt a great many miſchievous " Arts?" " Not I, Father! ſaid he." " To what End then, ſaid he, did you " learn the Uſe of the Bow? and to " throw the Javelin? To what End did

Book I. " you learn to deceive wild Boars with
" Toylls and Trenches, and Stags with
" Snares and Gins? What is the Rea-
" ſon that in your encountering Lyons,
" Bears and Leopards, you do not put
" yourſelf upon an even Foot with
" them, but endeavour to take all Ad-
" vantages in engaging them? Do not
" you know that theſe are all miſchie-
" vous Artifices, Deceits, Subtilties, and
" Takings of Advantage?" " Yes truly,
" ſaid *Cyrus*, againſt Beaſts; But if I
" was diſcovered intending to deceive
" a Man, I got a good many ſtripes for
" it." " Nor did we, I think, ſaid he,
" allow you to ſhoot with the Bow or
" throw a Javelin at a Man; but we
" taught you to throw at a Mark, that
" that you might not at that Time do
" Miſchief to your Friends; but that,
" in caſe of War, you might be able to
" take your Aim at Men. And we in-
" ſtructed you to practice Deceits, and
" to take Advantages not upon Men, but
" upon Beaſts, that you might not hurt
" your Friends by theſe Means, but
" that in caſe a War ſhould happen, you
" might not be unpractiſed in them."---

" There-

" Therefore ſaid he, Father! if it be " of uſe to know both how to do " Men good, and how to do them harm, " it ought to have been taught us how " to practice both upon Men." ----- " Child! ſaid he, in the Time of our " Forefathers, there is ſaid to have been " a certain Teacher of Youth, who, juſt " as you deſire, taught the Boys both " to deal juſtly and unjuſtly; to be " true and to be falſe; to deceive and " not to deceive; to practice Calumny, " and not to practice it; to take Ad- " vantage and not to take Advantage. " And he diſtinguiſhed what was to be " practiſed towards Friends and what to- " wards Enemies; And proceeding yet " farther, he taught, that it was juſt e- " ven to deceive Friends if it were done " for their good, and juſt, to play the " Thief and to ſteal from Friends, what " belonged to them, if it were done for " their good. And this Teacher was " obliged to exerciſe the Boys one againſt " another in the Practice of theſe Things, " as they ſay the *Greeks* teach to deceive " in Wreſtling; and exerciſe the Boys " in it one againſt another, that they " may

" may know how to put it in Practice.
" Some therefore, having ſo natural an
" Aptneſs to deceive, and take Advan-
" tage, and perhaps no natural Unapt-
" neſs to make Profit and Advantage
" to themſelves, did not refrain from-
" ſing their Endeavours to take Advan-
" tages upon Friends. Upon this, there-
" fore, a Decree was made, which is
" yet in Force among us; to teach the
" Boys ſimply and directly, as we teach
" our Servants in their Behaviour to-
" wards us, to tell Truth, not to deceive,
" not to ſteal, not to take Advantage;
" and if they tranſgreſs in theſe Things,
" to puniſh them, that being ſo accu-
" ſtomed to theſe Manners, they might
" become more mild and tractable Citi-
" tizens. But when they came to the
" Age that you now are at, to teach them
" what is lawful with reſpect to Ene-
" mies, ſeemed what might be done ſe-
" curely; for it did not ſeem probable
" that being bred together with a Re-
" verence for each other, you ſhould
" afterwards break out ſo as to become
" wild and ſavage Citizens: juſt as we
" avoid diſcourſing concerning the Affairs
" of

of the beautiful Goddeſs before very young People, leaſt, a Freedome from Reſtraint being added to a vehement Deſire, they ſhould fall into great Exceſs in their Dealings that Way." --- To me, therefore, ſaid he, Father! as being a very late Learner of theſe Artifices, do not refuſe to teach them if you know any; that I may take Advantage of the Enemy." "Do all then, ſaid he, that is in your Power, with your own Men in the beſt Order, to take the Enemy in Diſorder; the Enemy unarmed, with your own Men armed; the Enemy ſleeping, with your own Men waking; the Enemy open and expoſed to you, yourſelf being concealed and in the dark to them; to fall upon them while engaged in difficult Places, yourſelf being Maſter of a Place of Strength." "And how, ſaid he, can one poſſibly catch the Enemy making ſuch Miſtakes as theſe?" "Becauſe Child! ſaid he, both the Enemy and yourſelves are obliged by Neceſſity to undergo many Things of this Kind. For you muſt both get Proviſions; you muſt both neceſſarily have Reſt; and in the Morning

"ing

" ing you muſt all almoſt together re-
" tire for neceſſary Occaſions; and in
" your Marches, you muſt make uſe
" of ſuch Roads as you find, whatever
" they are; conſidering all theſe Things,
" in whatever Part you know yourſelf
" to be the weakeſt, in that you muſt
" be the moſt watchful; and in whate-
" ver Part you obſerve the Enemy to be
" moſt expoſed, in that you muſt attack
" him."

" Is it in theſe Things only, ſaid *Cy-*
" *rus*, that Advantages are to be taken,
" or may it be done in others?" ---
" It may be done in others, Child,
" ſaid he, and more effectually; For in
" theſe Caſes Men for the moſt Part
" place ſtrong Guards, knowing full well
" that they are neceſſary: They that
" would deceive the Enemy may poſ-
" ſibly, by raiſing in them a Confidence
" and Security, ſurpriſe them unguard-
" ed; or by letting themſelves be pur-
" ſued, may bring the Enemy into diſ-
" order, and enticing them on, by their
" Flight into a diſadvantageous Poſt
" may there attack them: But you,
" Child! who are fond of Skill in all

" theſe

theſe Affairs, muſt not make uſe of ſuch Things only as you have been informed of; you muſt be yourſelf the Contriver of ſome Stratagems to put in Practice againſt the Enemy. For as Muſicians do not only deal in ſuch Songs as they have been taught, but endeavour to compoſe others: And as in Muſick, ſuch Pieces as are new, and, as one may ſay, in Flower, meet with Succeſs and Approbation; So in Affairs of War, new Contrivances are beſt approved; for they are moſt capable of deceiving the Enemy." ---- But Child! ſaid he, if you do no more than transfer to Men thoſe Contrivances that you have uſed to enſnare little Animals, do not you think, ſaid he, you will go a great Way in the Art of taking Advantage of your Enemy? For in order to catch Birds, you uſed to riſe and go out in the Night, in the hardeſt Winter; and before the Birds were ſtirring, you had your Nets ready laid for them. And a moveable Foundation was diſguiſed, and made like an immovable one; You had Birds ready taught to ſerve your Ends, and to deceive thoſe of their own Kind;

"You

" You yourſelf lay hid, but ſo as to ſee
" them, and not to be ſeen by them;
" And you watched your Opportunity to
" draw your Nets and to prevent the
" Birds eſcaping. Then with reſpect
" to the Hare; becauſe ſhe feeds in the
" Dusk, and makes away to her Form
" by Day, you keep Dogs; ſome of them
" to find her by the Scent, and becauſe
" ſhe takes to her Heels, as ſoon as ſhe
" is diſcovered, you have other Dogs,
" that are proper to take her at her
" Courſe; and if ſhe eſcape theſe, then,
" having before diſcovered the Meeſhes
" and to what Parts the Hares chooſe
" to run, in theſe Places you lay Nets
" that are hardly to be ſeen; that in the
" Eagerneſs of her Courſe throwing her-
" ſelf into the Net, ſhe may be ham-
" pered; And that ſhe may not eſcape the
" this Snare, you ſet People to watch
" what Paſſes; and theſe from ſome Pla-
" ces near, are preſently upon her; You
" yourſelf follow her; You aſtoniſh and
" amaze her with Clamour and Noiſe
" that never quits her, ſo that in this
" Diſtraction ſhe is taken. And you
" make thoſe that are ſet to watch
" lye concealed, with Inſtructions be-
" fore-

fore-hand to be perfectly ſtill and ſi- Book I.
lent. As I ſaid before, therefore, if you would form ſome ſuch Contrivances againſt Men, I do not know that you would leave one Enemy alive. But if there is a Neceſſity to fight upon even Terms with reſpect to Situation, openly, and both Parties prepared and armed, in ſuch a Caſe, Child! thoſe Advantages, that you have been long before provided with, are of great Weight; I mean thoſe when the Bodies of your Men are duly exerciſed, their Minds keen, and all the Soldiers Arts well practiſed. Beſides, it is very neceſſary that you ſhould know, that whoever they are that you deſire ſhould be obedient to you, they on their Part will deſire you to be provident and careful of them: Therefore never be remiſs, but conſider at Night what your Men ſhall do when it is Day; and conſider in the Day how Matters may be upon the beſt Foot with reſpect to the paſſing of the Night. But as to the forming your Army for Battle; the marching them either by Day or by Night, through narrow or through

" open Ways, through Mountains or
" Plains; How to encamp; How to place
" your Guards and Watches both by
" Night and Day; How to lead towards
" the Enemy; How to retreat from them;
" How to march by a City belonging to
" the Enemy; How to march up to a
" Rampart, and to retreat from it; How
" to pass Woods or Rivers; How
" to be upon the Guard, either a-
" gainst Horse or against Men armed with
" Javelin or Bow: And if, when you
" are marching by Way of either Wing,
" the Enemy should appear, How to
" form a Front against them; and if
" you are marching by your Front, and
" that the Enemy appear in another
" Part and not in Front; How to lead
" against them; How to get the best In-
" telligence of the Enemy's Affairs; And
" how best to conceal your own from
" them: In all these Matters what can
" I say to you? You have often heard
" from me all that I knew of them,
" and besides whoever you have thought
" knowing in any of these Affairs,
" you have not neglected to take their
" Information; nor are you unskilled
" them. Therefore according to the se-

" veral Occurrences you must always make use of these Things as they " appear to be to your Advantage. —— " And take my Instruction, Child! " said he, likewise in these Things, " and which are of the greatest Im- " portance. —— Never engage ei- " ther yourself or the Army in any " Thing contrary to the Sacrifices and " Augurys; reflecting how Men " have chosen to engage in certain " Actions at Hazard, and without " knowing at all, on which Side of " the Choice they should meet with " their Advantage. This you may be " convinced of by Things that oft hap- " pen; there are many Instances of Men, " and they such as have been thought the " wisest, who have perswaded some to " begin a War against others, who have " destroy'd those that had been persuad- " ed to be the Aggressors; There are In- " stances of many, who have raised both " Citys and private Men, and have suffered " the greatest Misfortunes at the Hand " of those they had so raised. There " are Instances of many, who when " they might have used others as their " Friends in a mutual Intercourse of

" good Offices, and who chooſing to
" hold them rather as Slaves than as
" Friends, have met with Revenge
" and Puniſhment at their Hands.
" Many, who not liking to live con-
" tentedly poſſeſſing a Part, and affect-
" ing to be Lords of all, have by
" this Means loſt what was their own.
" And many, who have acquired the
" much wiſhed-for Metal Gold, have
" been deſtroy'd by it. ——— So
" humane Wiſdom knows no more how
" to chooſe the beſt, than One who ſhould
" determine to act as Chance and the Lot
" ſhould decide. The *Gods!* Child! who
" are Eternal, know all Things that have
" been, all Things that are, and all
" that ſhall happen in Conſequence
" of every Thing. And when Men
" conſult them they ſignify to thoſe,
" that they are propitious to, what
" they ought to do, and what not.
" And if they will not give Advice
" to all, it is no Ways wonderful;
" for they are not under any Neceſ-
" ſity to take care of thoſe, of whom
" they are not willing to take care."

CYROPÆDIA:

OR, THE

INSTITUTION

OF

CYRUS.

By *XENOPHON.*

BOOK II.

DISCOURSING in this Manner they arrived at the Borders of *Persia*; when an Eagle, appearing to the Right, led the Way before them. And when they had made their Supplications

to the Gods, and Heroes, Guardians of *Perſia*, to diſmiſs them favourably and propitiouſly, they paſſed the Borders. When they had paſſed them, they again made Supplication to the Gods, Guardians of *Media*, to receive them propitiouſly and favourable; and having done this and embraced each other as uſual, the Father returned into *Perſia*, and *Cyrus* marched on into *Media* to *Cyaxares*.

When *Cyrus* came to *Cyaxares* in *Media*, they firſt embraced each other, as uſual, and *Cyaxares* afterwards asked *Cyrus*, "What Force he was to bring "him?" He reply'd, "Thirty thouſand of "ſuch as have been before with you and "ſerved for their Pay; But there are others "coming, who have never yet ſerved "out of their own Country, and are of "the Order of thoſe that are free, and "equally entituled to all Honours." "And how many of theſe?" ſaid *Cyaxares*. "The Number of them, reply'd *Cy*-"*rus*, will not pleaſe you, when you "hear it; But conſider, ſaid he, that "thoſe who are called the Alike-honour-

" ed, though but few, rule with Eaſe Book II.
" the reſt of the *Perſians*, who are very
" numerous. But, ſaid he, are you in
" any real Want of theſe Men, or are
' you under a vain Alarm, and the E-
" nemy not coming?" " Indeed they
" are, ſaid he, and in great Numbers."
" " How does this appear?" " Why a
" great many People who come from
" thence, ſome by one Means and ſome
" by another, all ſay the ſame Thing;
" Then ingage with theſe Men we muſt.
" We muſt of Neceſſity," ſaid he, ——
" Well then, ſaid *Cyrus*, why do not
" you tell me whether you know what
" theſe Forces are that are coming upon
" Us, and what we have of our own;
" that being apprized of both, We may
" afterwards conſult how to carry on
" the War in the beſt Manner?"
" Attend then, ſaid *Cyaxares*; ——
" *Cræſus* the *Lydian* is ſaid to bring
" with him 10000 Horſe, Targeteers
" and Archers upwards of 40000. They
" ſay that *Arſamas*, who governs the
" greater *Phrygia*, brings 8000 Horſe;
" Targeteers and Lance-Men not leſs

Book II. " than 40000. That *Aribæus* King of
" the *Cappadocians*, brings 6000 Horſe
" Archers and Targeteers not leſs than
" 30000. The *Arabian Maragdus*,
" 10000 Horſe, 100 Chariots, and of
" Slingers a very conſiderable Body. As
" to the *Greeks* that are ſettled in *Aſia*,
" there's nothing ſaid of certain whether
" they attend the Expedition or no. They
" ſay that *Gabæus*, who rules thoſe that
" inhabit the Country that extends from
" *Phrygia* on the *Helleſpont* to the Plain
" of *Cayſter*, contributes 6000 Horſe,
" and 10000 Targeteers. The *Carians*,
" *Cilicians*, and *Paphlagonians*, though
" invited, they ſay, do not attend the
" Expedition. The *Aſſyrian* who poſ-
" ſeſſes *Babylon* and the reſt of *Aſſyria*,
" will, as I judge, bring no leſs than
" 20000 Horſe, Chariots, as I know ve-
" ry well, not more than 200; but I be-
" lieve a vaſt Body of Foot; for ſo he
" is accuſtom'd to do when he falls in
" upon Us." —— " The Enemy then,
" ſaid *Cyrus*, you ſay, amount to 60000
" Horſe, and to more than 200000 Tar-
" geteers and Archers. —— " To
" proceed then, what do you ſay is the

Num-

" Number of your own Forces?" —— Book II.
" The *Median* Horſe are above 10000;
" and of Targeteers and Archers there
" may be perhaps in our own Territories
" about 60000; and of the *Armenians*,
" our Neighbours, we ſhall have 4000
" Horſe and 20000 Foot." ——
" You ſay then, ſaid *Cyrus*, that we
" ſhall have in Horſe leſs than a third
" Part of the Enemy's Force of that Sort,
" and ſcarce half the Number of their
" Foot." What! ſaid *Cyaxares*, do
" you think thoſe *Perſians*, that you ſay
" you bring are but an inconſiderable
" Number?" " We will take an-
" other Time, ſaid *Cyrus*, to conſider
" whether we want Men or no. ——
" At preſent, pray tell me what is
" the Method of Fight that is in uſe with
" thoſe ſeveral People." " They almoſt
" all, ſaid *Cyaxares*, uſe the ſame. Some
" of their Men as well as of our own
" uſe the Bow, and others the Javelin."
" Then, ſaid *Cyrus*, ſince ſuch are their
" Arms, they muſt neceſſarily engage
" at a Diſtance." " Neceſſarily, ſaid
" *Cyaxares*." " In this Caſe therefore,
" ſaid *Cyrus*, the Victory falls to the

" greater Number: For the few, wounded by thoſe Weapons are much ſooner deſtroyed by the many, than the many by the few." " If it be ſo, *Cyrus*, " ſaid he, what Way can one find better than to ſend to the *Perſians*, acquaint them that if the *Medes* ſuſtain any Loſs the Misfortune will reach to themſelves, and at the ſame Time to require from them a greater Force." " Be aſſured, ſaid *Cyrus*, that if all the " *Perſians* ſhould come, we ſhould not " exceed the Enemy in Numbers." " What have you in View then that is " better?" " Why, ſaid *Cyrus*, If I " were you, I would immediately make, " for all the *Perſians* that are coming, " ſuch Arms as thoſe Men, that are called the Alike-honoured come provided " with; And theſe are, a Corſelet about " the Breaſt, a Shield for the left Hand, " and a Sword or Cutlace for the right. " If you provide theſe Arms, you will " make it the ſafeſt Way for Us to come " to cloſe Fight with the Enemy; and " better for the Enemy to fly than to " ſtand their Ground. For our own Station, ſaid he, we appoint againſt thoſe

" that

" that ſtand their Ground; and thoſe that Book II
" fly we allot to you and to your
" Horſe, that they may not have Time
" to make their Eſcape or to turn
" again." Thus *Cyrus* ſpoke. —— *Cyaxares* was of Opinion that he ſaid very right, and he thought no longer of ſending for more Men, but applied himſelf to the providing of the Arms beforemention'd. And they were ſcarce got ready before the *Perſian* Gentlemen or Alike-honoured arrived, bringing the *Perſian* Army with them.

UPON this, *Cyrus* is ſaid to have called the Gentlemen together, and to have ſpoke to them thus: " Friends! I who
" ſaw, that your Perſons were arm'd,
" and your Minds prepared for cloſe
" Fight with your Enemy, and knew
" that the *Perſians* who attend you were
" arm'd in ſuch Manner as to engage
" only at a Diſtance, was afraid that be-
" ing but few in Number and deſtitute
" of others to ſupport you, when you
" fell in with the great Number of the
" Enemy, you might come by ſome Miſ-
" for-

" fortune. Now therefore, ſaid he, that
" you are come and bring with you
" Men whoſe Bodies are not contempti-
" ble, and who are to be ſupplied with
" Arms like our own; to raiſe their
" Minds is now your Part. For it is the
" Buſineſs of a Commander not only to
" be himſelf brave, but to take ſuch care
" of thoſe that he rules, that they may
" be made as brave as is poſſible."——
Thus he ſaid.

THEY were all much pleaſed; imagining they ſhould now engage the Enemy with more to aſſiſt and ſupport them. And one of them ſpoke to this Effect. " Perhaps, ſaid he, I ſhall be thought
" to talk ſtrangely if I adviſe *Cyrus*, in-
" ſtead of Us, to ſay ſomething to theſe
" Men, who are to be our Supports and
" Fellow-Combatants, when they receive
" their Arms. For, I know, ſaid he,
" that the Words of thoſe who have the
" moſt Power, to do Service or to do
" Hurt, ſink deeper into the Minds of
" the Hearers. And the Preſents that
" ſuch Men make, though they happen
" to be leſs than what Men may receive
" from

" from others like themſelves, yet the Receivers value them more. So now, " ſaid he, the *Perſians* will be much " more pleaſed if they receive an Exhor- " tation from *Cyrus*, than if they receive " it from us. And when they are pla- " ced in the Degree of the Alike-honour- " ed, they will think themſelves more " ſtrongly confirmed in it, if done by " the Son of our King, and by our Com- " mander in chief, than if they are in- " troduced to it by us. Nor ought our " Endeavours to be wanting; but Wee " ſhou'd uſe all poſſible Means, to excite " and raiſe the Courage of theſe Men; " for how-much-ſoever they become bra- " ver and better Men, it will be ſo much " the more to our Advantage. Book II.

So *Cyrus* ſetting down the Arms in a Place expos'd to View, and calling toge- ther all the *Perſian* Soldiers, ſpoke to this Effect. " Men of *Perſia!* You were " born and bred in the ſame Country " that Wee were; You have Bodies that " are no Ways inferior to ours, and you " ought to have Souls too not inferior " to ours. And yet, though ſuch you

" are

" are in your ſelves, in our own Coun-
" try you were not upon an equal Foot
" with us. Not that you were excluded
" from it by us, but by the Neceſſity
" you were under of providing your
" ſelves with Neceſſaries. Now, with
" the Help of the Gods! it ſhall be my
" Care that you ſhall be ſupplied with
" theſe. And even though you may be
" in any ſort inferior to us, yet by ac-
" cepting theſe Arms that are ſuch as
" Wee have our ſelves, it is in your Pow-
" er, if you will, to run the ſame Ha-
" zards with us; and if any Thing great
" and advantageous happen to us upon
" it, to be thought worthy of like Ad-
" vantages with our ſelves. Heretofore,
" you have uſed the Bow and the Jave-
" lin; Wee have done the ſame. And
" if you are inferior to us in the Practice
" of theſe, it is not at all wonderful;
" for you have not had the Leiſure that
" Wee have had, to exerciſe your ſelves
" in them. But in this Sort of Arms,
" Wee have no Advantage above you;
" For every one will have a Corſelet, fit-
" ted to his Breaſt, for the left Hand a
" Shield, which you are all accuſtom'd

" to

" to wear; and for the Right, a Sword Book II.
" or Cutlace, which you are to uſe againſt
" the Enemy; not needing to be mind-
" ful of any Thing but how not to miſs
" your Blow. Under theſe Arms there-
" fore what Difference can there be be-
" tween one and another amongſt us, un-
" leſs it be in Boldneſs, in which you
" ought not to be inferior to us? How
" ſhou'd it be our Part more than yours
" to be deſirous of Victory, by which all
" Things great and advantageous are ac-
" quired and preſerved? How can Supe-
" riority of Arms be leſs neceſſary to
" you than to us, when it is by this,
" that all that the Conquer'd poſſeſs be-
" comes yielded to the Victors?" ——
In Concluſion he ſaid, " You have heard
" all theſe Things; you all of you ſee
" your Arms; He that thinks fit, let
" him take them, and liſt himſelf under
" his Officer into the ſame Order and De-
" gree with us. He that thinks it enough
" for him, to be in the Station of a Mer-
" cenary, let him continue under ſervile
" Arms." Thus he ſaid. —— The *Perſians* who heard him were of Opini-
on, that if when they were invited to an
equal

eqûal Share of all Advantages, by ſharing in like Labours, they ſhou'd not agree to it, they ſhou'd then juſtly paſs all their Days in a mean and low Condition. So they were all liſted, and all took the Arms.

During the Time that the Enemy was ſaid to be approaching but did not actually come, *Cyrus* endeavour'd to exerciſe the Bodies of his Men, in order to give them Strength and Vigour; To teach them how to form themſelves and to move in proper Order; And to raiſe their Minds to Warlike Affairs. And in the firſt Place, being ſupplied with Servants by *Cyaxares*, he order'd them to ſupply all the Soldiers with every Thing ready made that they wanted. And having provided for this, he left them nothing to do but to practiſe ſuch Things as related to War, ſeeming to have learn'd this Maxim, That thoſe Men were beſt at any Thing, who, taking off their Minds from Application to many Things, apply themſelves to one Buſineſs ſingly. And of Affairs that relate to War, cutting them off from the Practice of the Bow and Javelin, he left them

them only this one Thing to do, which was to fight with Sword, Shield, and Corſelet. So that he preſently brought their Minds to this State, that they found they were either to engage their Enemy hand to hand; or to confeſs, that they were very worthleſs Supports and Fellow-Combatants. And this was a difficult Thing to be own'd, by ſuch as knew they were maintained for nothing elſe but to fight for thoſe that maintained them. Beſides having conſider'd that whatever the Things are, wherein Men are raiſed to an Emulation one againſt another, thoſe are the Things, they are moſt willing to exerciſe themſelves in; He appointed them to contend and vie with each other in all thoſe Kinds of Things that he knew were fit to be exerciſed and practiſed by the Soldiers.

THE Things he ſo appointed were theſe. To the private Man, To make himſelf a good Soldier, obedient to his Commanders; ready to undergo Labour; to be enterprizing in Dangers, but conſiſtently with good Order; to be skilful in the military Exerciſes; fond of having his

his Arms beautiful and in good Condition; and in all ſuch Matters deſirous of Praiſe. To the Leader of Five, to make himſelf ſuch as it became the private Man to be; and to do his utmoſt to make his Five likewiſe ſuch. To the Leader of Ten, to make his Ten ſuch. To the Captain to do the ſame for his Company; The Colonel for his Regiment; And in the ſame manner, to the reſt of the commanding Officers, to render themſelves unexceptionable and blameleſs; and to take care that thoſe who were under their Command ſhou'd in their ſeveral Stations make thoſe under them ready to do their Duties. —— The Rewards he propoſed in this Contention were theſe. To the Colonels, who by their Care, appeared to have made themſelves the beſt Regiments, to be made Commanders of a Thouſand; To the Captains, who appear'd to have made themſelves the beſt Companies, to be made Colonels; To the Leaders of Ten, that approved themſelves the beſt, to be advanced to the Degree of Captains; And to the Leaders of Five, in like manner to be advanced to the Degree of Leaders of Ten:

And

And to the private Men, that behaved Book II.
beſt, to be advanced to the Degree of Leaders of Five. In the firſt Place therefore all theſe Officers, were well ſerved by thoſe they commanded, and then all thoſe other Honours, ſuitable to every One, attended them. He likewiſe gave greater Hopes to thoſe who deſerved Praiſe, in caſe any more than ordinary Advantage ſhou'd upon Occaſion fall in their Way. He propoſed alſo certain Rewards of Victory, to whole Regiments and Companies. So likewiſe to whole Tens and Fives, if they appeared to be the moſt obedient to their Commanders, and to perform the Things before mentioned with the greateſt Ardour and Readineſs: And the Rewards to theſe were ſuch as were the moſt proper to be beſtow'd in common upon a Number of Men. Theſe were the Things that were propoſed to the Army and exerciſed amongſt them.

TENTS he likewiſe provided for them, as many in Number as were the Colonels; and of a Size ſuch as was ſufficient for each Regiment; and a Regiment conſiſted

Book II. of a hundred Men. Thus they were quarter'd in Tents by Regiments. And it ſeemed to him to be of Uſe to his Men, in the War that was coming on, that by thus inhabiting together, they ſaw each other maintained alike; and there was no Pretence of lying under a Diſadvantage, ſo as to allow any one to be remiſs, or one to be worſe than another, in acting againſt the Enemy. It ſeemed to him likewiſe that this joint Habitation was of uſe to them with reſpect to their knowing one another. For by being known, he thought that a Senſe of Shame, and Reproach took more Place upon all: For they who are unknown ſeem to act with leſs Caution and Reſtraint, as Men do who are in the Dark. And this Cohabitation ſeemed to him to be of great Service to his Men with reſpect to Exactneſs in their Orders: For thus the Colonels had their ſeveral Regiments in Order under them in their Sleep, juſt as when a Regiment is in a Body upon the March; So the Captains their Companies; The Commanders of Tens their Tens; And the Commanders of Five their Five: And this Exactneſs in their Orders ſeemed to him

him to be of great Service, both to prevent their being put into Diſorder; and if diſorder'd, to ſettle themſelves more readily into Order again. Juſt as in the Caſe of Stones and Pieces of Wood that are to be fitted together; which, if they have certain Marks to make it evident to what Place each of them belongs, one may with Eaſe fit together again; into whatever irregular Form they may have been thrown. And their being thus maintained together, he thought, was of Service to them, in order to make them leſs ready to deſert each other: Becauſe he obſerved that Beaſts that had their Maintenance together, were in great Pain if ſeparated by any One.

CYRUS alſo took care that they ſhou'd never go to their Dinner or Supper without a Sweat: For he either led them out to hunt, and gave them a Sweat that Way, or he contriv'd ſuch Sports for them as wou'd put them into one; or if any Buſineſs happened that was to be done, he ſo managed it, that they ſhou'd not return without ſweating: For this he judged to be of Service in order to make

them eat with Pleaſure, to make them healthy, and to make them able to undergo Labour: And Labour he judged to be of Uſe in making them more gentle one towards another; Becauſe even Horſes that labour jointly together, ſtand likewiſe more gently and tamely together. And they who are conſcious to themſelves of being duly exerciſed, are inſpired with more Bravery and Courage againſt the Enemy.

CYRUS likewiſe provided himſelf with a Tent ſufficient to contain thoſe that he invited to ſup with him; He invited for the moſt Part ſuch of the Colonels as he thought proper; But he ſometimes invited ſome of the Captains, ſome of the Commanders of Ten, and ſome of the Commanders of Five; ſometimes ſome of the Soldiers, and ſometimes a whole Five; a whole Ten, a whole Company, or a whole Regiment together. He invited likewiſe and rewarded thoſe that he ſaw practiſe any ſuch Thing as he deſired all the others ſhou'd imitate. And the Things that were ſet before himſelf, and before thoſe that he invited to Sup-

Supper were always alike. He always made the Servants of the Army likewiſe equal Sharers in all Things; For he thought it was not leſs becoming him to reward thoſe who ſerved in the Concerns of the Army, than to reward Heralds and Ambaſſadors: For he was of Opinion that they ought to be faithful, skill'd in military Affairs, and intelligent, as well as zealous in their Buſineſs, quick of Diſpatch, diligent, and orderly: Beſides, whatever good Quality they had who were accounted the better Sort, that, *Cyrus* thought the Servants ought to be poſſeſs'd of; and that it was their Duty to bring themſelves by Practice to refuſe no Work, but to think it becoming them to do all Things whatever that their Commanders ſhou'd enjoin.

AND *Cyrus* always took care that while he entertained any of them in his Tent, the moſt agreeable Subjects of Diſcourſe, and ſuch as might excite them to good, ſhou'd be thrown in amongſt them. Upon a certain Occaſion therefore he began this Diſcourſe. "Friends! "ſaid he, are other Men, think you,

" any Ways inferior to us, by Reaſon
" of their not being diſciplin'd in the
" ſame Manner as Wee are? or will they
" prove not to differ from us at all,
" either in their Converſe with each
" other, or in Action againſt the Ene-
my?"—*Hyſtaſpes* in Anſwer to him ſaid,
" What they may prove to be in Action
" againſt the Enemy, I do not yet know;
" But by the Gods! ſome of them ſeem
" already to be very perverſe and chur-
" liſh in their Converſation. For Yeſter-
" day, ſaid he, *Cyaxares* ſent certain
" Victims to every Regiment; and We
" had every one of us three Portions or
" more that were carried and diſtributed
" around. Our Cook began his firſt Diſ-
" tribution by me, when the Perſon who
" was to make the ſecond Diſtribution
" enter'd; I bid him begin with the laſt
" Man, and carry round the contrary
" Way. One therefore, from the Middle
" of the Circle of Soldiers as they lay,
" cried out, By *Jove!* ſaid he, there's
" no manner of Equality or Fairneſs in
" this, unleſs ſome Body begin from us
" here in the Middle: I hearing this was
" uneaſy that any of them ſhou'd think

" they lay under a Diſadvantage; and
" I preſently bid him come to me; In
" this he in a very orderly Manner obey'd
" me; But when the Portions that were
" diſtributing came to us who were to
" take laſt, they were the leaſt that were
" left; He then plainly diſcover'd him-
" ſelf to be very much afflicted, and ſaid
" to himſelf, O ill Fortune! that I ſhou'd
" happen to be called hither! I then ſaid
" to him, do not be diſturbed; It will be-
" gin preſently by us, and you ſhall take
" firſt the biggeſt Portion: At the third
" going about, which was the laſt Turn,
" He took the next after me; But as ſoon
" the third Perſon had taken, he fancied
" that this Man had taken a larger Por-
" tion than himſelf, and he threw back
" that that he had taken, intending to
" take another; But the Cook thinking
" that he wanted no more Meat, moved
" on, diſtributing around, before he took
" another Portion: Here he bore ſo ill
" the Misfortune of loſing the Portion
" he had taken, that being ſtruck and in
" Wrath at his ill Fortune, he miſplaced
" and overturned ſome Sauce he had
" remaining: A Captain, who was the

" neareſt us ſeeing this, clapp'd his " Hands, and laugh'd out, much delight- " ed; I, ſaid *Hyſtaſpes*, made as if I " cough'd; for I was not able to hold " from laughing. —— *Cyrus*, ſaid he, " ſuch a one do I ſhew you one of our " Companions to be." —— Upon this, as was natural, they laughed.

ANOTHER of the Colonels then ſpoke, " *Cyrus*, ſaid he, this *Hyſtaſpes* it ſeems " has met with one of a very perverſe " Temper: But as you inſtructed us in the " Order and Diſcipline Wee were to ob- " ſerve, and diſmiſs'd us with Commands " to inſtruct, every one his Regiment, " in the Things he had learn'd from " you, ſo I, as others did, came to a " certain Company, and was teaching " them; And placing the Captain firſt, " and then a young Man in order after " him, and ſo the reſt, as I thought pro- " per; And then ſtanding before them, " and looking upon the Company; when " I thought it the proper Time, I gave " the Command to advance; This young " Man, advancing before the Captain, " march'd firſt; I, ſeeing him do thus,

" ſaid

" ſaid to him; Friend, what are you do- Book II.
" ing? The Man ſaid, Why I advance
" as you command me. But, ſaid I, I did
" not command only you to advance but
" all; Then turning to his Companions,
" Do not you hear, ſaid he, that the
" Colonel commands you all to advance?
" Then all of them, paſſing the Captain
" by, came up to me; But when the
" Captain made them retire back again,
" they were offended and ſaid, Whom
" are Wee to obey? For now one bids
" us to advance, and another will not
" ſuffer us to do it: Bearing all this con-
" tentedly, and placing them as at firſt,
" I told them, that none of thoſe behind
" ſhou'd move till he that was before
" him lead the Way, but that they ſhou'd
" all mind only to follow their Leading-
" Man: In the mean Time, there came
" to me a certain Perſon that was going
" to *Perſia*, and he bid me give him the
" Letter I had wrote Home; Now the
" Captain knew where the Letter lay;
" I bid him therefore run and fetch this
" Letter; He ran his Way; The young
" Man, arm'd as he was with Corſelet and
" Sword follow'd after his Captain; The

" reſt

" reſt of his Company ſeeing him run, " ran off with him; And all of them " came back again and brought me the " Letter."——"Thus, ſaid he, is this " Company of mine mighty exact in " executing all the Inſtructions they re- " ceive from you."—— The reſt as was natural laugh'd at this Guard and Attendance upon the Letter. But *Cyrus* ſaid, " O *Jove* and all you Gods! What Men " have Wee for our Companions! They " are ſo eaſily ſerved, that many of " them might be made one's Friends for " a little Portion of Meat! And they " are ſo obedient, that they obey before " they underſtand what they are order'd " to do! For my Part, I do not know " what Sort of Men Wee ſhou'd wiſh " the Soldiers to be, unleſs it be juſt " ſuch!' And *Cyrus* thus in laughing praiſed the Soldiers.

THERE happened at that Time to be in the Tent a certain Colonel; his Name was *Aglaitadas*, a churliſh and auſtere Sort of Man in his Manners; and he ſpoke thus; " Do you think now, *Cyrus*, " ſaid he, that theſe Men tell you the " Truth?"

" Truth?" " Why, what End, ſaid " *Cyrus*, have they in lying?" " What " elſe, ſaid he, but to make you laugh; " And for this Reaſon they tell you " theſe Stories in a vain arrogant Way." " Good Words! pray! ſaid *Cyrus*; Do " not ſay that they are vain and arro- " gant! For the Word *arrogant* ſeems " to me to lie upon ſuch as feign them- " ſelves richer or braver than they real- " ly are; and pretend to do what they " are not able to do; and that plainly " act thus in order to get ſomething and " make Profit to themſelves; They that " move their Companions to Laughter, " and do it, neither for their own Gain, " nor to the Hearers Prejudice, nor with " Intent to do any Manner of Harm, why " may not ſuch be called polite and agree- " able, much rather than arrogant?"—— Thus did *Cyrus* appologize for ſuch as afforded Matter of Laughter. —— The Colonel then, who had told the pleaſant Story of the Company of Soldiers, ſaid " If we endeavoured, *Aglai-* " *tadas!* to make you cry, would not " you blame us very much? As there " are ſome who in Songs and Diſcourſes " uttering

Book II. " uttering certain melancholly Notes
" and Things, endeavour to move People
" by Tears; but now, though you your-
" ſelf know that we are deſirous to give
" you Pleaſure, and not in the leaſt to
" hurt you, yet you hold us thus in
" great Diſgrace." " By *Jove*, ſaid
" *Aglaitadas*, I do, and juſtly; Becauſe,
" in my Opinion, he that makes his
" Friends laugh does a much more
" worthleſs and inſignificant Thing than
" he who makes him cry: And you will
" find if you reckon right, that I ſay true:
" Fathers bring their Sons to a diſcreet
" and modeſt Temper of Mind, and
" Teachers their Youth to all good
" Learning, by Tears; and it is by Af-
" fliction and Tears that the Laws in-
" fluence Citizens to Juſtice in their
" Conduct: But can you poſſibly ſay,
" that your Movers of Laughter either
" do any Service to the Bodies of Men,
" or form their Minds to a better Senſe
" of their Duty, with reſpect to their pri-
" vate Familys, or to the Publick?"—
Upon this, *Hyſtaſpes* ſpoke in this Man-
" ner; " *Aglaitadas!* ſaid he, if you
" will follow my Advice, you ſhall
" boldly

" boldly lay out this very valuable
" Thing upon our Enemies; and you
" ſhall endeavour to ſet them a crying;
" But that worthleſs Thing, Laughter,
" you ſhall ſpend upon us, ſaid he, here
" amongſt your Friends. I know you
" have a great deal of it that lyes by
" you in Store; For you neither uſe nor
" ſpend it yourſelf; nor do you willing-
" ly afford Laughter either to your
" Friends or to Strangers: ſo that you
" have no Manner of Pretence to refuſe
" beſtowing it upon us." " Then, ſaid
" *Aglaitadas*, Do you endeavour to get
" it out of me." And the Leader of the Company ſaid, " By *Jove!* then
" he is a Fool indeed; For I believe
" one may ſtrike Fire out of you more ea-
" ſily than draw Laughter from you."—
At this the others laughed, knowing the Temper of the Man; and *Aglaitadas*, himſelf ſmiled at it: *Cyrus* ſeeing him pleaſed, ſaid, " Indeed, Cap-
" tain! you are in the wrong to corrupt
" the moſt ſerious Man we have, by
" tempting him to laugh; and to do
" this, ſaid he, to one who is ſo
" great an Enemy to Laughter!" —

" Here

Here ended this Subject of Diſcourſe.

AETER this, *Chriſantas* ſpoke thus; "But *Cyrus!* ſaid he, I and all that are "here preſent, conſider, that there are "come hither with us, Men, who "have ſome of them more Me-"rit and ſome leſs; And if any Ad-"vantage fall in our Way, they will "all think themſelves entitled to an "equal Share of it: But for my Part, I "do not think that any Thing can be "more unequal amongſt Men, than "that the Good and the Bad ſhould "be entituled to equal Advanta-"ges." *Cyrus* to this ſaid; "By the "Gods! then Friends! it were beſt for "us to give this out, and propoſe it to "be debated in the Army; whether "they think it proper, if in Conſequence "of our Labours God give us any Advan-"tage, that all ſhould ſhare alike in it? "Or that examining the Actions of "every one, we ſhall give to each, Re-"wards proportionable?" "But why, "ſaid *Chryſantas*, ſhould you give this "out to be diſcourſed upon, and not

"declare

" declare that you will have it ſo? Did Book II.
" not you declare, ſaid he, What the
" Soldiers ſhould contend and vye with
" each other in? and what the Rewards
" of the Contention ſhould be?" "But,
" by *Jove*! ſaid *Cyrus*, theſe Matters
" and thoſe are not alike; For what
" they ſhall acquire by their Service,
" that I believe, they will reckon com-
" mon to them all; But the Command
" of the Army they take to be mine
" even from the firſt ſetting out; ſo that
" in appointing Officers, I believe, they
" think I do them no wrong." "And
" and do you think, ſaid *Chriſantas*,
" that the Multitude aſſembled will
" ever decree that every one ſhall not
" have his equal Share; but that the
" beſt ſhall have the Advantage, in Pro-
" fits and Honours?" "I do think it,
" ſaid *Cyrus*, partly, becauſe of Your
" Aſſiſtance in it; and partly, becauſe
" it is infamous to aſſert, that he who
" labours moſt for the Publick, and
" does it moſt Service, is not entitled
" to the greateſt Rewards: And I be-
" lieve, that the very worſt of our Men,
" will think it of Service to them

" that

Book II. " that the beſt ſhould have the Advan-
" tage."

CYRUS had a Mind that this ſhould be publickly decreed, even upon the Account of the Alike-honoured; For he thought that they would be yet better Men, if they knew that they themſelves were to be judged by their Actions and rewarded accordingly. This therefore ſeemed to him to be the proper Opportunity to put it to the Vote, whilſt the Alike-honoured were diſſatisfied with the Claim of the Multitude to Equality of Shares. So it was the current Opinion of thoſe in the Tent to give out the Diſcourſe upon the Subject; And they ſaid that every one who thought it his Part to act like a Man ought to give his Aſſiſtance in it. Upon this one of the Colonels laugh'd, and ſaid; " I " know, ſaid he, a Man, one of the " Common People, who will help to " juſtify this Opinion, that this Equa- " lity of Shares, without Diſtinction " ought not to be." Another asked him, whom he meant; He replied, " Tru- " ly, he is one of my own Tent, and is " upon every Occaſion ſeeking to get

" the

" the Advantage and Upper-hand of others." Another then asked, " And " does he ſeek it in Labour and taking " Pains? No by *Jove!* ſaid he, not " in that; but here you have caught " me in a Lye, for with reſpect to La- " bour and Things of that Kind, he " always contentedly allows any one to " get the Upper-hand of him that " will."

" FRIENDS! ſaid *Cyrus*, my Judg- " ment is, that ſuch Men, as this Per- " ſon ſpeaks of, ought to be weeded out " of the Army, if we intend to preſerve " it in its Virtue and Vigour, and to " render the Soldiers obedient: For the " Soldiers ſeem to me to be ſuch as will " follow where any one ſhall lead them " the Way: Good and excellent Men " certainly endeavour, to lead to Things " good and excellent; Vicious Men to " Things vicious; And corrupt Men " have often more Abettors, than the " Sober and Induſtrious. For Vice that " takes its Courſe through preſent Plea- " ſures, has theſe Pleaſures to aſſiſt in " perſwading the Multitude to abbet

Book II. " her; But Virtue that moves upwards
" has not Strength enough in preſent
" Occaſions to draw Men without Diſ-
" tinction after her; eſpecially if there
" are others, in Oppoſition to her, that
" that exhort Men, to follow the prone
" and eaſy Tract. They therefore who
" are faulty upon the Account of Sloth,
" and Indolence; theſe I reckon, like
" Drones, are burthenſome to their Com-
" panions only by the Expence of main-
" taining them; But active Aſſociates in
" Vice who proſecute their Intereſt with
" Induſtry and Impudence, theſe are
" the Leaders of Men to vicious Courſes;
" For they often have it in their Power
" to ſhew them that Vice will be ſer-
" viceable to their Intereſt. So that ſuch
" Men muſt entirely be weeded out.
" Then pray! do not conſider how to
" recruit your Regiments with your own
" Country-men; but, as in Horſes, you
" look for thoſe that are the beſt, and not
" for thoſe that are of your own Country;
" ſo of Men, take ſuch as you think
" will moſt contribute to your Strength
" and good Order. And that it will
" be to our Advantage to do ſo, This
" will

" will bear me Teſtimony; that neither Book II.
" is a Chariot ſwift, if it have but ſlow
" Horſes; nor is it true, if joined to vi-
" tious and un-manageable Ones; Nor
" can a Family be well regulated that
" uſes vitious Servants; but a Family
" that wants Servants, is leſs injured than
" one that is confounded by unjuſt ones.
" And be it known to you, Friends!
" that the turning out of the vitious,
" will not only be of Advantage to you
" in their being out of the Way; but
" of thoſe that remain, they who have
" had Vice inſtilled into them, will diſ-
" charge themſelves of it again; and the
" Good ſeeing the vitious puniſhed, will
" adhere to Virtue with much more
" Warmth and Zeal." —— Thus he ſaid. —— All his Friends were of Opinion, with him, and did accordingly.

AFTER this *Cyrus*, began again to ſet Jeſt and Merriment on foot; For obſerving that one of the Captains had brought with him a Fellow-Gueſt; and had placed him next to himſelf; that the Man was exceſſively rough and hairy, and very

ugly; he called the Captain by his Name and ſpoke thus; "*Sambaulas!* ſaid he, "that young Man that lyes next to "you, do you carry him about with "you, according to the *Greek* Cuſtom, "becauſe he is handſome?" "No, by "*Jove!* ſaid *Sambaulas*, but I am plea- "ſed at his Converſation, and even with "looking at him."——They that were preſent in the Tent, upon hearing this look- ed at the Man, and when they ſaw that his Face was exceſſive ugly, they all laugh- ed; and one of them ſaid, "In the "Name of all the Gods! *Sambaulas!* "by what Piece of Service has this Man "ſo tied himſelf to you?" He ſaid, "By "*Jove!* Friends, I will tell you, when- "ever I have called upon him either by "Night or by Day, he never pretended "Want of Leiſure, never obey'd la- "zily, but always ran to his Buſineſs "with the utmoſt Diſpatch: As often "as I have ordered him to do a Thing, "I never ſaw him execute it without "putting himſelf into a Sweat; and he "has made the whole *Twelve* ſuch "as himſelf, not ſhewing them in "Word, but in Action what they ought

to

" to be." Then ſome Body ſaid, " Since " he is ſuch an extraordinary Man, " do not you kiſs him as you do Rela- " tions?" And to this the homely Perſon reply'd, " No by *Jove!* ſaid he, for " he is not one of thoſe that are fond " of Labour and Pains; And to kiſs me " would be as much to him, as if he " underwent the greateſt Toyll."

SUCH Kind of Diſcourſes and Things, both merry and ſerious, paſſed amongſt them in the Tent. And having at laſt performed the third Libation, and made their Prayers to the Gods for their Bleſſings; they broke up their Company in the Tent, in order to go to Reſt.

THE next Day, *Cyrus* aſſembled all the Soldiers and ſpoke to them to this effect. " Friends! the Conflict is at hand! " for the Enemys are approaching: " The Rewards of our Victory, if we " conquer, it is evident, are our Ene- " mys themſelves, and their Fortunes. " On the other hand, if we are conquer- " ed, (for this ought always to be men- " tioned,) thus likewiſe do the Fortunes

" of the Conquered ſtand expoſed as the
" Rewards of the Conquerors. There-
" fore thus, ſaid he, you ought to de-
" termine with yourſelves; that when
" Men are united as Aſſociates in War,
" if every one within himſelf makes
" Account, that nothing will be as it
" ought to be, unleſs every one be
" inſpired with Zeal and Ardour,
" they then preſently perform Things
" great and noble; For nothing of what
" is proper to be done, is in this Caſe neg-
" lected. But when every one imagines
" that another is to fight and act, though
" he himſelf play the Drone; Be it
" known to you, ſaid he, that with
" ſuch, the Succeſs of Things will be
" unhappy to them all. God himſelf
" has ſo eſtabliſhed it; to thoſe who
" will not impoſe upon themſelves the
" Task of labouring for their own Ad-
" vantage he gives other Task-Maſters.
" Now therefore, ſaid he, let ſome one
" ſtand up and ſpeak to this Point;
" whether he think that Virtue will be
" the better practiſed amongſt us, if he
" who chooſes to undergo the greateſt
" Toyll and run the greateſt Hazards
" obtain

" obtain the greateſt Rewards? or if Book II.
" Wee all ſee that the worthleſs Man
" lies under no Diſadvantage, but that
" all of us are to ſhare alike?

HERE, *Chryſantas* one of the Alike-honoured, one who was neither tall in his Perſon, nor whoſe Looks beſpoke either Courage or Spirit, but a Man of excellent Underſtanding, roſe up and ſpoke thus; " In truth, *Cyrus*, ſaid he, my
" Opinion is, that you do not propoſe
" this to our Debate, as judging it fit
" that the Worthleſs ſhou'd ſtand upon
" a Foot of equal Advantage with the
" Deſerving; but to try whether there be
" ſuch a Man amongſt us that will venture
" to diſcover himſelf to be of Opinion,
" that he who performs nothing that's
" great and noble, ſhould ſhare equally
" of thoſe Advantages, that are gained
" by the Virtue and Bravery of others.
" I am, ſaid he, neither ſwift of Foot,
" nor have I great Strength and Vigour
" in my Hands and Arms; And by what
" I can perform with my Perſon I reckon
" I cannot be judged to be the firſt Man,
" nor yet the ſecond, I believe not the

" thouſandth; perhaps not the ten thou-
" ſandth; But this I very well know,
" that if they who are Men of Strength
" ſet their Hands vigorouſly to the Work,
" I ſhall have my Share in ſome Advan-
" tage, or other, and as much as is juſt-
" ly due to me: But if mean and worth-
" leſs Men, ſhall do nothing, and Men
" of Bravery and Vigour ſhall be quite
" out of Heart, I am afraid I ſhall have
" my Share in ſomething elſe rather than
" Advantage, and ſuch a Share as will
" be greater than I deſire." Thus ſpoke *Chryſantas*.

After him, roſe *Pheraulas*, a *Perſian*, one of the common People; a Man intimately known to *Cyrus*, and much in his Favour whilſt they were yet in *Perſia*; One whoſe Perſon was not uncomely; and who with reſpect to his Mind, was not like one of the mean and ignoble; And he ſpoke to this Effect. " I, *Cyrus*,
" ſaid he, and all the *Perſians* here pre-
" ſent, reckon our ſelves now enter'd in
" the Liſts of Virtue; and ſetting forward
" in its Career upon an equal Foot: For
" I ſee that our Bodies are all exerciſed

" alike; and nouriſhed with like Food; Book II.
" That like Company and Converſation
" is vouchſafed to us all; and that the
" ſame honourable Actions lie before us:
" For Obedience to our Commanders
" lies before us in common, and whoever
" is found ſincerely to practiſe it, that
" Man, I ſee, obtains Rewards and Ho-
" nours at the Hands of *Cyrus*: Then
" to act with Bravery againſt the Enemy
" is not a Thing that is becoming to one,
" and is otherwiſe to another, but ſtands
" recommended as great and noble to us
" all. And I take upon me to ſay, that
" our Method of Fight is now plainly
" taught us. I ſee that all Men natural-
" ly know it; as every other Animal na-
" turally knows a certain Method of
" Fight, and this without learning it from
" any other than from Nature; as the
" Bull attacks with his Horn, the Horſe
" with his Hoof, the Dog with his Mouth,
" the Boar with his Tooth; and all of
" them know, ſaid he, by what Means
" beſt to defend themſelves againſt the
" Attack of others; And theſe Things
" proceed not from the Inſtruction of any
" Maſter in theſe Arts. I underſtood

" per-

" preſently from a Child, how to inter-
" poſe ſomething between my ſelf and
" the Perſon who offer'd to ſtrike me;
" and if I had nothing elſe, I endea-
" vour'd as well as I was able, by hold-
" ing up my Hands to hinder and op-
" poſe the Perſon that aſſaulted me; And
" this I did not only without being taught
" it, but even though I were beaten for
" defending my ſelf. When I was a
" Child, wherever I ſaw a Sword, I
" preſently ſeized it; nor was I taught
" how to handle it by any one, but, as
" I ſay, by Nature: This therefore I
" did, not only untaught, but even croſs'd
" and hinder'd in it; as there are many
" other Things that I have been neceſſa-
" rily prompted by Nature to do, though
" controul'd and check'd in them both
" by my Father and Mother. Then,
" by *Jove!* with this Sword, I hack'd
" and hew'd whatever came in my Way,
" when I cou'd do it privately and un-
" ſeen; For it was not only natural to
" me like walking and running, but be-
" ſides its being natural, I thought it a
" Pleaſure to do it. Since therefore,
" ſaid he, that fighting is the Thing
" now

" now left us to do, and that it is a Work that requires Courage rather than Art, How can it be other than a Pleaſure to us to enter the Liſts with theſe noble Perſons the Alike-honoured? When the Rewards of Virtue lie equally before us, and Wee of the People do not run an equal Riſque? They have at Stake a Life of Honour which is the moſt agreeable, and the only one that can be called a Life; Wee only a laborious and ignoble one, which in my Opinion is but painful and unhappy. Then this, Friends! greatly animates me to enter the Liſts againſt theſe Men; that *Cyrus* is to be our Judge; He who judges not partially and invidiouſly, but, I aver, and ſwear it by the Gods! that I think *Cyrus* loves thoſe that he finds to be deſerving not leſs than he does himſelf: Accordingly I obſerve that he beſtows what he has, upon ſuch Men, with more Pleaſure, than he takes in his own Poſſeſſion of it. Beſides, ſaid he, theſe Men are greatly elevated, with their having been diſciplined to bear Hunger, Thirſt, and Cold; not knowing

that

" that Wee have been diſciplined in the
" ſame Things under a much abler
" Teacher than they have been: For
" there is none a more effectual Teacher
" of theſe Things than Neceſſity, that
" has taught them us in the compleateſt
" Manner. Theſe Men have exerciſed
" themſelves in the Labour of bearing
" Arms that have been ſo contrived by
" all Men as to be worn with the greateſt
" Eaſe: But Wee, ſaid he, have been
" obliged by Neceſſity to walk and run
" under heavy Burthens; So that the
" Arms Wee now bear ſeem to me, not
" to be like Burthens, but rather like
" Wings. So count upon me, ſaid he,
" *Cyrus!* as one that will engage in this
" Diſpute, and who deſire, whatever
" Degree I am in, to be rewarded accord-
" ing to my Deſert. And I exhort you,
" my Friends of the People! to embark
" in this military Contention, againſt
" theſe Men of Diſcipline; For they
" are now drawn in and caught in this
" popular Diſpute. —— So ſpoke *Pheraulas*; And many others ſtood up to ſupport them both in their Opinion. It was thought fit therefore that every one

ſhould

ſhould be rewarded according to his De- BOOK II.
ſert; and that *Cyrus* ſhou'd be the Judge.

THUS did theſe Things proceed; and *Cyrus* took an Occaſion to invite an entire Regiment; together with their Colonel to ſup with him; This he did upon having ſeen the Man forming half the Men of his Regiment againſt the other half, in order to attack each other; They had all of them their Corſelets on, and in their left Hands their Shields; but to one half he had given good large Sticks for their right Hands; and the others he had order'd to gather Clods to throw. When they ſtood thus ready prepared, he gave them the Signal to engage: Then theſe fell on with their Clods; Some chanced to fall upon the Corſelets of the oppoſite Party; Some upon their Shields; ſome hit a Thigh, ſome a Leg; But when they came to cloſe, they who had the Sticks, apply'd their Blows upon the Thighs, Hands, and Legs of their Adverſaries, as well as upon the Necks and Backs, of ſuch as ſtoop'd for their Clods: And at laſt they that were armed with the

Book II. the Sticks put the others to the Rout, laying them on, with much Laughter and Diverſion. Then the others in their Turn taking the Sticks did the ſame Thing to thoſe, who took their Turn in throwing the Clods. *Cyrus* was much taken with theſe Things; both with the Contrivance of the Officer, the Obedience of the Men, that they were at the ſame Time both exerciſed and diverted, and that thoſe Men gained the Victory who were armed in the Manner that reſembled the *Perſians*. Being pleaſed with theſe Things, he invited them to Supper; and obſerving ſome of them with their Shins bound up, and ſome with their Hands in the ſame Condition, he asked them "What Harm they had "got?" They ſaid, "They had been "ſtruck with the Clods." "He then "asked them again, Whether it was "when they were cloſe together, or "while they were at a Diſtance?" They ſaid, "While they were at a Diſtance; "but that when they cloſed, It was the "fineſt Sport imaginable for thoſe that "were armed with the Sticks; But then "again, they that were wounded by the "Sticks,

" Sticks, cryed out, that they did not " at all think it a Diverſion to be threſh- " ed in that cloſe Way." They ſhew the Blows they received from thoſe that held the Sticks both upon their Hands, and Neck, and ſome in their Faces: and then as was natural, they laughed at one another. —— The next Day the whole Field was full of People imitating theſe Men: And whenever they had nothing of more ſerious Buſineſs to do, they made uſe of this Diverſion.

AND *Cyrus* obſerving another Colonel, upon a certain Occaſion, leading his Men from the River, one by one, to their Dinner; and when he thought it proper ordering the ſecond, third and fourth Company, to advance in Front; and when the Captains were all in Front, ordering each Company to double their Files, upon which the Commanders of Tens advanced in Front; and that then, when he thought it proper, he ordered each Company to bring themſelves, to be four in Front, thus the Commanders of Five advanced that the Company might march four in Front; And that when they

they arrived at the Door of the Tent, commanding them to enter one by one; he introduced the firſt Company, ordering the ſecond to follow them in the Rear, and the third and fourth in like Manner, and ſo lead them all in; and that introducing them in this Manner he ſat them all down to their Meat in the Order as they entered; He being much taken with this Man for his good Temper, Inſtruction, and Care, invited the whole Regiment to ſup with him, together with the Colonel. —— But another Colonel who had not been invited being preſent at the Time ſpoke thus; "But my Regiment *Cyrus!* ſaid he, "you do not invite to your Tent; yet "when they go to their Dinner, they "perform all theſe Things; and when "the Buſineſs in the Tent is over, the "Rear-Leader of the laſt Company "leads out that Company with the "laſt Men ranged firſt in Order "for Battle; then the Rear-Leader "of the next Company follows after "theſe; ſo the third and fourth in the "ſame Manner; that, when it is pro-"per to lead off from the Enemy, they "may know how to retreat. And

"when

" when we get into the Courſe, We there move about; when we march to the Eaſt, I lead the Way, and the firſt Company moves firſt, the ſecond in its Order, ſo the third and fourth, and the Tens and Fives of the ſeveral Companys, in the proper Courſe, as long as I give Orders accordingly: But, ſaid he, when We march to the Weſt, the Rear-Leader and the laſt Men, lead the Way, and yet obey me who march laſt; that they *be* accuſtomed both to follow and to lead with equal Obedience." " And do you always do thus?" ſaid *Cyrus*. " As often, ſaid he, as we take our Meals." " I will invite you therefore, ſaid he, becauſe you practiſe your Exerciſe both in advancing and retreating, by Day and Night, and both exerciſe your Bodys by the Motion, and profit your Minds by the Diſcipline. And ſince you do all theſe Things double, it is but juſt that I ſhould give you double good Entertainment." " By *Jove!* ſaid the Colonel, not in one Day, unleſs you give us double Stomachs too." —— Thus

Thus they made an End of that Converſation in the Tent. And the next Day *Cyrus* invited this Regiment, as he ſaid he would, and did the ſame again the Day following; The reſt perceiving this all imitated thoſe Men for the future.

But as *Cyrus*, upon a certain Occaſion, was making a general Muſter and Review of his Men under Arms, there came a Meſſenger from *Cyaxares*, acquainting him, that an *Indian* Embaſſy was arrived. "*Cyaxares*, ſaid the Meſ-
"ſenger, deſires, that you would come
"as ſoon as poſſible; and from him I
"bring you a beautiful Robe: For he
"has a Mind that you ſhould appear in
"the handſomeſt and moſt ſplendid Man-
"ner; the *Indians* being to ſee the
"Manner of your Approach." *Cyrus*, hearing this, gave Command to the Colonel who ſtood firſt in Order, to place himſelf in Front, bringing his Men into one Line behind him, and to keep himſelf to the Right. He commanded him to tranſmit the ſame Orders to the ſecond, and ſo to deliver them down through the whole. Theſe Men in Obedience

dience to *Cyrus* preſently delivered down the Orders, and put them in Execution. In a very little Time they formed a Front of Three hundred; for that was the Number of the Cólonels; and they were a Hundred in Depth. When they ſtood thus, he commanded them to follow as he ſhould lead them; And beginning preſently to run he led them the Way. But when he perceived the Avenue, that lead to the Palace ſtraiter, than to allow them all to move on in Front; he commanded the firſt Thouſand to follow in the Situation and Order they were in, and the next to follow in the Rear of this, and ſo in like Manner throughout the whole. He himſelf led on without ſtopping. The other Thouſands followed, each in the Rear of thoſe that went before. And he ſent two Servants to the Opening of the Avenue to give Information of what was to be done in caſe any ſhould be ignorant of it. When they came to *Cyaxares*'s Gates, He commanded the firſt Colonel to form his Regiment to Twelve in Depth, and to range the Commanders of Twelves in Front around the Palace; he command-

Book II. ed him likewiſe to tranſmit theſe Orders to the ſecond, and ſo throughout the whole. They did accordingly. ——— He himſelf went in to *Cyaxares* in a plain *Perſian* Robe un-diſguiſed with foreign Ornaments *Cyaxares* ſeeing him, was pleaſed with his Diſpatch; but offended at the Meanneſs of his Robe; and ſaid, "What have you done, *Cyrus!* in "appearing thus before the *Indians*? "I had a Mind, ſaid he, that you ſhould "appear in the moſt ſplendid Manner; "And it had been an Ornament to me, "for you, who are my Siſter's Son, to "have appeared the moſt magnificent "that was poſſible." *Cyrus* to this ſaid, "Which Way, *Cyaxares!* had I been "the greater Ornament to you, whe-"ther, if cloathing myſelf in Purple, "putting on Bracelets., and encompaſ-"ſing my Neck with a Collar, I had "obey'd you in a loitering Manner; or "now that with ſo great and ſo good a "Force, I obey you with ſuch Diſpatch; "having, in Honour of you, adorned my-"ſelf with Sweat and Diligence; and "adorning you, by ſhewing the reſt to "be

" be ſo obedient to your Orders?" *Cy-* Book II.
rus thus ſpoke.

CYAXARES, judging that he ſaid right, gave Order to introduce the *Indians*. The *Indians*, being come in, ſaid, " That the King of the *Indians* " had ſent them; and had commanded " them to ask, what was the Cauſe " of the War between the *Medes* and " *Aſſyrians?* And when Wee had heard " you, ſaid they, he commanded us to " go to the *Aſſyrian* and ask him the " ſame Queſtion; and in the End to tell " you both, that the King of the *Indi-* " *ans* does declare, that, after having in- " formed himſelf of the Juſtice of the " Cauſe, he will take Part with the In- " jured." *Cyaxares* to this ſaid, " You " hear me therefore declare, that Wee " have done no Injury to the *Aſſyrians*; " Go then and enquire from him what he " ſays to it." *Cyrus*, being preſent, asked *Cyaxares* this Queſtion; " And " may I, ſaid he, ſay what I think pro- " per upon this Occaſion?" *Cyaxares* bid him do ſo. —— " Do you therefore,

" ſaid he, acquaint the King of the *In-*
" *dians* thus! (unleſs *Cyaxares* judge
" otherwiſe,) That if the *Aſſyrian* ſay,
" he has been any ways injured by us,
" Wee declare, that Wee chuſe the King
" of the *Indians* himſelf to be our
" Judge."—— Theſe Men hearing this, went their Way.

When the *Indians* were gone, *Cyrus* began a Diſcourſe with *Cyaxares* to this Effect; " I came from home, *Cyaxares*,
" without having Abundance of Treaſure
" of my own; And whatever it was, I
" have but very little of it left; For I
" have ſpent it, ſaid he, upon the Sol-
" diers: This perhaps you will wonder
" at, ſince it is you that maintain them.
" But be it known to you! ſaid he, that
" it has gone in nothing elſe but in Re-
" wards, and Gratifications to the Sol-
" diers, whenever I have been pleaſed
" with any of them. For in my Opi-
" nion, ſaid he, it is a much pleaſanter
" Thing to encourage all thoſe that one
" has a Mind to make diligent and good
" Fellow-Labourers with one in any Bu-
" ſineſs

" ſineſs of whatever kind it be, by ſpeak- Book II.
" ing them fair, and doing them good,
" than to do it by ſevere Uſage and by
" Force. But thoſe that one wou'd have
" to be zealous Fellow-Labourers in the
" Buſineſs of War, theſe I think, ought
" abſolutely to be courted to it both by
" good Words and good Deeds: For
" ſuch as are to be hearty and ſincere
" Fellow-Combatants, who ſhall neither
" envy their Commander in Proſperity,
" nor betray him in Adverſity, ought
" to be Friends and not Enemies. Ha-
" ving determined thus with my ſelf in
" theſe Matters, I think my ſelf in Want
" of Money. And yet, to have my Eye
" upon every Occaſion upon you, when
" I ſee you are already engaged in very
" great Expences, ſeems to me unreaſo-
" nable. But I think it proper that you
" and I ſhould jointly conſider what
" Means to uſe that Treaſure may not
" fail you. For if you have Plenty, I
" know that I may take it whenever I
" want; eſpecially if I take for ſuch a
" Purpoſe, as will make it more to your
" Advantage that the Treaſure ſhould be

Book II. " ſo ſpent. I remember therefore upon
" ſome Occaſion lately to have heard
" you ſay, that the *Armenian* is now
" grown to contemn you, becauſe he
" hears that the Enemy is coming upon
" us; And beſides, that he neither ſends
" you the Forces, nor pays you the Tri-
" bute that is due." " Indeed *Cyrus*,
" ſaid he, theſe Things he really does;
" ſo that I am in doubt whether it be
" better for me to make War upon him
" and force him to comply, or whether
" it be moſt for our Intereſt to let it paſs
" for the preſent, leaſt Wee add him to
" the Number of our Enemies." *Cyrus*
then asked; " Are their Habitations in
" Places of Strength, or in ſuch as are
" acceſſible with Eaſe?" And *Cyaxares*
ſaid, " Their Habitations are in Places
" that are not very ſtrong; for I was
" not negligent in that Affair. But there
" are Mountains whether he may imme-
" diately retire and be in Safety; ſo as
" neither to be himſelf expoſed, nor any
" Thing elſe that may poſſibly be car-
" ried off thither; unleſs one ſit down
" and beſiege him there, as my Father
" once

" once did." Upon this, *Cyrus* ſaid thus; " But if you will ſend me with " ſuch a Number of Horſe as may be " thought ſufficient, I believe, with the " Aſſiſtance of the Gods! I can make " him ſend you Forces, and pay you Tri- " bute. And beſides, I even hope, that " he will be yet more our Friend than " he is now." *Cyaxares* then ſaid; " And I have Hopes that he will ſooner " come to you, than he will to us. For " I have heard, that ſome of his Children " were your Fellow-Huntſmen. So that " perhaps, they may come to you again. " And if ſome of them once come to be " in our Power, every Thing will ſuc- " ceed to our Deſire." " Is it not your " Opinion then, ſaid *Cyrus*, that it will " be for our Advantage to conceal this " Contrivance between us?" " By this " Means, ſaid *Cyaxares*, ſome or other " of them may the more eaſily fall in " our Hands: Or if one fall upon them, " they may be taken the more unprepa- " red." " Hear then, ſaid *Cyrus*, if " you think what I am going to ſay may " be of any Moment; I have often hunt- " ed

" ed upon the Borders of your Territo-
" ry, and that of the *Armenians*, with
" all the *Perſians* that were with me;
" and I went thither, taking likewiſe from
" hence ſeveral Horſe-men from amongſt
" my Companions here." Therefore,
" ſaid *Cyaxares*, by doing juſt the ſame
" Things now, you may paſs unſuſpec-
" ted; But if a much greater Force
" ſhould appear than what you uſed to
" have with you in hunting, this would
" preſently give Suſpicion." " But, ſaid
" *Cyrus*, One may frame a very plauſible
" Pretence in this Caſe; and that is, if
" Care be taken that ſome Body give
" them an Account yonder in *Armenia*,
" that I intend to undertake a great
" Hunt: Then, ſaid he, I wou'd openly
" deſire from you a Body of Horſe."
" You ſay very well, ſaid *Cyaxares*, But
" I ſhall conſent to give you but a few,
" as intending to march my ſelf to our
" Gariſons that lie towards *Aſſyria*.
" And in reality, ſaid he, I do intend
" to go thither, in order to ſtrengthen
" them as much as poſſible. But when
" you are got before with the Force
" you

" you have, and have hunted for a Day BOOK II.
" or two following, I may ſend you a
" ſufficient Force both of Horſe and
" Foot, out of thoſe that have rendez-
" vous'd under me. With theſe you
" may immediately fall on, and I, with
" the other Forces may endeavour to
" keep not far from you, that if there
" be Occaſion I may likewiſe appear."

ACCORDINGLY, *Cyaxares* preſently formed a Body of Horſe at the Gariſons; and ſent Waggons with Proviſions before by the Road that lead that Way. *Cyrus* preſently made a Sacrifice for his intended March; and at the ſame Time ſent and begg'd of *Cyaxares*, ſome of his Cavalry, and ſuch as were of the younger Sort. He, though there were Multitudes that would have attended *Cyrus*, granted him not very many. *Cyaxares* being now gone before, with Forces, both Horſe and Foot, upon the Road towards the Gariſons; it happen'd, that *Cyrus*'s Sacrifice upon his Deſign againſt the *Armenian* ſucceeded happily; ſo he ſet forward as prepared for a Hunt. As

he

he was marching, a Hare ſtarted immediately in the firſt Field; and an Eagle of happy Omen flying towards them, caught Sight of the Hare as it run; and bearing down upon it, ſtruck it; then ſnatching it up raiſed it aloft, and bearing it away to an Eminence not far off, did there what it thought fit with its Prey. *Cyrus* therefore ſeeing this Signal, paid his Adoration to *Jove* Sovereign of the Gods! and ſaid to thoſe that were preſent, "Friends! our Hunt if it pleaſe "God, will be a noble one!

When they came to the Borders, he hunted after his uſual Manner. The greater Number of his Horſe and Foot open'd themſelves in Front, in order to rouſe the Beaſts as they moved down upon them. The beſt of his Men, both Horſe and Foot ſtood here and there diſpers'd, received the Beaſts as they were rouſed, and purſued them; And they took Abundance both of Swine, Staggs, Goats, and Wild Aſſes; for there are yet Abundance of Wild Aſſes in thoſe Parts at this Day. When they had finiſhed the Hunt,

Hunt, and he had brought them cloſe up to the *Armenian* Borders, he order'd them to Supper; and the next Day hunted again, advancing to thoſe Mountains that he had deſired to be Maſter off. And when he had again ended his Sport, he took his Supper. But as ſoon as he found that the Forces from *Cyaxares* were advancing, he ſent privately to them, and order'd them to take their Supper at about the Diſtance of two Paraſangs from him, foreſeeing that this would contribute to the concealing the Affair. When they had ſupp'd, he order'd their Commander to march and join him. After Supper was over, he ſummon'd the Colonels to him; and when they were come he ſpoke to them thus.

" FRIENDS! the *Armenian* has been " heretofore both an Ally and Subject " of *Cyaxares:* But now that he finds " the Enemy coming upon him, he con- " temns him; and neither ſends him For- " ces, nor pays him Tribute. It is he " therefore that Wee muſt now hunt, " and catch if we can. Thus therefore,

" ſaid

" ſaid he, in my Opinion, we muſt do.
" Do you *Chryſantas!* when you have
" had a little Time to ſleep, take half
" the *Perſians* that are with us, march
" by the Hill, and make yourſelf Maſ-
" ter of thoſe Mountains whither, they
" ſay, the *Armenian* flies when he finds
" himſelf in Danger; and I will give
" you Guides. They ſay theſe Moun-
" tains are full of Woods; ſo that there
" are Hopes you will not be diſcover'd.
" However, if you ſend before the reſt
" of your Army, ſome light Men equip-
" ped for Expedition, who both by their
" Number and Habit, may look like
" Plunderers; Theſe Men, if they meet
" with any of the *Armenians*, will pre-
" vent thoſe that they can take, from
" giving an Account of Things; and by
" driving away thoſe they cannot take,
" will hinder them from ſeeing the whole
" Army; and will make them provide
" for themſelves only as againſt a Band
" of Thieves. Do you, ſaid he, do
" thus. I, at Break of Day, with half
" the Foot and all the Horſe, will march
" directly to the Palace of the *Armenian*,

" by

" by the Plain. If he make Head a- BOOK II.
" gainſt us, It is plain Wee muſt fight.
" If he retire and quit the Plain, it is
" evident Wee muſt haſten after in Pur-
" ſuit of him. If he fly to the Moun-
" tains, then, ſaid he, it is your Buſi-
" neſs not to allow any of thoſe that
" come to eſcape you ; But reckon, as in
" hunting, that Wee are to be the Find-
" ers, and that you ſtand at the Nets.
" Remember therefore this; that the Paſ-
" ſages muſt be firſt ſtopped before the
" Beaſt is rouſed: And that they who
" are appointed to that Station ought to
" keep concealed, if they have not a
" Mind to turn off every Thing that
" takes its Courſe towards them. And
" do not act now, ſaid he, *Chryſantas!*
" as the Love of hunting has ſometimes
" made you do. For you have often
" been employ'd the whole Night, and
" have not ſlept at all. But you ſhould
" now allow your Men to lie down a
" while, that they may get a little Sleep.
" And becauſe you uſed to wander
" through the Mountains, without ta-
" king Men for your Guides, but pur-
" ſued

Book II

" ſued wherever the Beaſts lead the Way;
" do not march therefore, now, through
" ſuch difficult Places; but bid your
" Guides lead you the eaſieſt Way; un-
" leſs there be one that is abundantly
" the ſhorter; For to an Army the eaſieſt
" Way is the quickeſt. And becauſe
" you uſed to paſs the Mountains run-
" ning, do not therefore now lead on at
" full Speed, but with middling Diſ-
" patch, in ſuch Sort, that the Army
" may follow you. And it is of great
" uſe that ſome of the moſt vigorous
" and hearty ſhould halt ſometimes, and
" encourage the reſt; And when the
" whole Wing is paſſed, it animates
" the others to diſpatch, to ſee theſe
" running beſides them, and paſſing them
" by as they themſelves move on in their
" gentle Pace."

CHRYSANTAS, hearing this, and being tranſported with the Orders, *Cyrus* had given him; took his Guides and went his way. And having given the proper Directions to thoſe that were to attend in his March, he went to reſt.

When

When they had had a moderate Time for Reſt, he marched to the Mountains. BOOK II.

CYRUS, as ſoon as it was Day, diſpatched a Meſſenger to the *Armenian*; and bid him ſay thus; "Prince of *Ar-*
"*menia! Cyrus* ſends you theſe Direc-
"tions, that you would come away as ſoon
"as poſſible, and bring with you your
"Tribute and your Forces; If he asks
"you where I am? tell him the Truth,
"that I am upon the Borders. If he
"ask whether I am advancing towards
"him? tell him the Truth here too, that
"you do not know. If he enquire how
"many we are in Number? bid him
"ſend ſomebody back with you to learn."
Having given the Meſſenger theſe Orders, he diſpatched him away; thinking it more friendly to do thus, than to march without ſending Word. And having formed his Men into the beſt Order, both for Diſpatch in Marching, and for Engagement in caſe of Need, he began the March; firſt commanding his Men to injure no one; and if any of them met with an *Armenian*, to bid him

Book II. be of good Heart; and to order every one that had a Mind to ſell either Meat or Drink, to come and make his Market wherever they were.

CYRO-

CYROPÆDIA:

OR, THE

INSTITUTION

OF

CYRUS.

By *XENOPHON.*

BOOK III.

CYRUS was taken up in theſe Affairs: But the *Armenian*, as ſoon as he heard from the Meſſenger, what *Cyrus* ſent to tell him, was ſtruck with it, conſidering that he had acted unjuſtly

both in failing to pay his Tribute, and in not ſending his Forces. And the Thing he principally feared was leaſt he ſhould be diſcovered to have begun fortifying the Place of his Reſidence in ſuch ſort as to render it defenſible. Being at a Loſs upon all theſe Accounts, he ſent around to aſſemble his Forces. At the ſame Time he ſent his younger Son *Sabaris*, his own Wife, his Son's Wife, and his own Daughters away to the Mountains, and ſent with them all his moſt valuable Apparell and Furniture, appointing them a Force to conduct them. And at the ſame Time he ſent out Scouts to diſcover what *Cyrus* was doing, and muſtered all the *Armenians* he had at preſent with him. When immediately there arrived others who told him that *Cyrus* was juſt behind them. And not having Courage enough upon this Occaſion to come to Action, he retired.

The *Armenians* when they ſaw him act in this Manner, ran every one to their own Affairs, with intent to put all their Effects out of the Way. *Cyrus* when

when he ſaw the whole Country full of People running up and down, and driving all off, ſent them Word that he would be an Enemy to none that remained at home; but if he caught any one making his Eſcape, he declared he would treat him as an Enemy. So the major Part remained; ſome there were who went off with the King. Book III.

BUT when they who conducted the Women fell in among thoſe who were in the Mountains, they preſently ſet up a Cry, and betaking themſelves to Flight, many of them were taken, and at laſt, the Son of the *Armenian*, the two Wives and the Daughters, were likewiſe taken; as well as all the rich Effects that were carrying off with them. As ſoon as the King perceiv'd what had paſs'd, being at a Loſs which Way to turn himſelf, he fled to a certain Eminence. *Cyrus* ſeeing this ſurrounded the Eminence with the Army that he had with him, and ſending to *Chryſantas*, ordered him to leave a Guard upon the Mountains and to come away. The Army then joined under *Cyrus*. And he, ſending a Herald to the *Armenian*

nian, put the Queſtion to him in this Manner. "Tell me, ſaid he, *Armenian!* "whether it is your Choice, ſtaying "there to combat and ſtruggle with "Thirſt and Hunger? Or, to come "down upon fair Ground and fight us?" The *Armenian* anſwered, "That he did "not chooſe to engage in either of theſe "Ways." *Cyrus* ſending again to him, asked him this Queſtion. "Why then ſit "you there and do not come down?" "I am at a Loſs, ſaid he, what I ought "to do." "But you ought not to be "at a Loſs about it, ſaid *Cyrus*, for "you are at Liberty to come down and "have your Cauſe try'd." "And who, "ſaid he, ſhall be the Judge?" "He "without doubt, to whom God has gi-"ven Power to deal with you, as he "pleaſes, without a Tryall." Here the *Armenian*, ſeeing the Neceſſity, came down: And *Cyrus*, taking him and all that belonged to him into the Midſt of them, encamped around, having his whole Force with him.

Just at this Time, *Tigranes*, the eldeſt Son of the *Armenian*, returned from a Jour-

a Journey he had taken Abroad; He who had been heretofore a Fellow-Huntſman with *Cyrus*. When he heard what had happen'd, he went directly to *Cyrus* juſt as he was, and when he ſaw his Father, and Mother, his Brother, his Siſters, and his Wife Priſoners, he wept, as was natural for him to do. *Cyrus* upon ſeeing him, gave him no other Mark of Reſpect or Friendſhip, but ſaid to him, "You are come very opportune-"ly that you may be preſent and hear "the Tryall and Determination of your "Father's Cauſe!" He then preſently ſummon'd all the Commanders of the *Perſians* and *Medes*, and invited all ſuch of the *Armenians* there, as were Men of Note and Quality; And the Women, who were there preſent in their Chariots, he ſent not away, but allowed them to hear. BOOK III.

WHEN all was ready and in Order, He began the Diſcourſe. "*Armenian!* "ſaid he, firſt of all I adviſe you, in "this Tryall of your Cauſe to ſpeak "the Truth, that you may be free "from one Crime at leaſt, which is a

Book III. " moſt hateful one. For be aſſured, that " to be found falſe, is the greateſt Bar " that can lye in Mens Way to the " obtaining of Pardon. Then, ſaid he, " Theſe Children and Wives of yours, " and all the *Armenians* preſent are ap- " prized of all that you have done; " And if they perceive that you ſay " Things contrary to what has paſs'd, " they will think, if I diſcover the " Truth, that you condemn yourſelf to " the Extremity of Puniſhment." " Ask " me, ſaid he, *Cyrus!* what you will, " as being reſolved to tell you Truth, " happen what will in conſequence of " it." " Tell me then, ſaid he, did " you ſome Time ago make War " with *Aſtyages* my Mother's Father, " and with the reſt of the *Medes*?" " I did," ſaid he; " And when you " were conquered by him, did you agree, " that you would pay him Tribute? " that you would join your Forces to " his wherever he ſhould direct? and " and that you would have no Fortifi- " cations?" " Theſe Things were as " you ſay." " Now therefore, why " have you neither brought your Tri- " bute,

" bute, nor ſent your Forces but were Book III.
" building you Fortifications ?" He re-
ply'd, " I was deſirous of Liberty ; For
" I thought it a noble Thing both to
" be free myſelf, and to leave Liberty
" to my Children." " 'Tis indeed
" noble! ſaid *Cyrus*, to fight in Order
" not to be made a Slave : But if a
" a Man be conquered in War, or by
" any other Means be reduced to Servi-
" tude, and be found attempting to
" throw off his Maſters, do you your-
" ſelf firſt pronounce whether you re-
" ward and honour ſuch a one as an
" honeſt Man, and as one that does noble
" Things ? Or, if you take him, do you
" puniſh him as one that acts unjuſtly ?"
" I puniſh him, ſaid he, you do not
" ſuffer me to falſify." " Tell me there-
" fore plainly, ſaid *Cyrus*, and in par-
" ticular thus ; If a Man be a Governor
" and tranſgreſs, do you ſuffer him to
" continue in his Government, or do you
" conſtitute another in his ſtead ?" " I
" conſtitute another, ſaid he." " If he is
" Maſter of great Riches, do you ſuf-
" fer him to continue rich, or do you
" reduce him to Poverty ?" " I take from
him

Book III. " him, ſaid he, all that he has." " If " you find him revolting to the Enemy, " what do you do?" " I put him to " Death, ſaid he; for why ſhould I dye " convicted of Falſhood, rather than dye " telling the Truth?"

HERE, his Son, as ſoon as he heard theſe Things, threw off his Turbant and rent his Cloaths! The Women ſet up a lamentable Cry, and tore themſelves as if their Father were expired, and themſelves loſt and undone! —— *Cyrus* bid them be ſilent, and again ſpoke. " Be it ſo, " *Armenian!* that theſe Determinations " of yours are juſt, what do you adviſe " us to do upon it?" The *Armenian* was ſilent, being at a Loſs whether he ſhould adviſe *Cyrus* to put him to Death, or direct him to act juſt contrary to what he had ſaid he would do himſelf.

HIS Son *Tygrannes* then asked *Cyrus*; " Tell me, ſaid he, *Cyrus!* ſince my " Father ſeems to be at a Loſs, whether " I ſhall adviſe you what I think beſt " for you to do in this Caſe?" And *Cyrus*,

Cyrus, well remembring that when *Tygranes* uſed to hunt with him, there was a certain Sage very converſant with him, and much admired by him, was very deſirous to hear what he would ſay, and joyfully bid him ſpeak his Opinion. — "Then, ſaid *Tygranes*, if you approve "all the Meaſures that my Father has "concerted, and all that he has done, I "adviſe you by all Means to imitate "him. But if you are of Opinion, that "he has tranſgreſſed in all, my Advice "is that you ſhould not imitate him." "Then, ſaid *Cyrus*, by doing Juſtice "I ſhall be the fartheſt from an Imita-"tion of the Perſon tranſgreſſing." "It "is ſo," ſaid he. "According to your "own Reaſoning then, your Father "ſhould be puniſhed, if it be juſt to "puniſh one who acts unjuſtly." "But "whether do you think it beſt, *Cyrus!* "to inflict your Puniſhments for your "own Advantage, or to your own Pre-"judice?" "Why this Way, ſaid he, "I ſhould puniſh myſelf." "And tru-"ly you would be highly puniſhed, ſaid "*Tygranes*, if you put to Death thoſe "that belonged to you, at the Time

"that

" that they would be of the greateſt
" Service to you to preſerve." " But
" how, ſaid *Cyrus*, can Men be ſo high-
" ly ſerviceable and uſeful, when found
" to have acted unjuſtly?" " Why
" truly, if they become conſiderate and
" humble. For in my Judgment, *Cyrus!*
" Things ſtand thus.——There is no
" Virtue uſeful and profitable, without
" a diſcreet and ſober Senſe of Things.
" For, ſaid he, what uſe can be made of
" a Man, who has Strength and Bravery
" without Diſcretion and Modeſty?
" What uſe of one skilled in Horſeman-
" ſhip; or of one abounding in Riches,
" or powerful in his Country? But
" with Diſcretion and Modeſty every
" Friend is uſeful, and every Servant
" good."—— This, therefore, ſaid he
" you aſſert; that your Father from in-
" ſolent and haughty, is become diſ-
" creet and humble, in this one Day's
" Time?" " I do," ſaid he. " Then
" this diſcreet and modeſt State of Mind,
" you pronounce to be a Paſſion of the
" Soul, as Grief is; and not a Matter
" of Knowledge and Science! For if it
" be neceſſary, that he who becomes

" diſcreet and modeſt, ſhould be wiſe and knowing, he cannot then, from " inſolent and haughty, become in an " Inſtant, diſcreet and modeſt." " But, " *Cyrus!* ſaid he, did you never obſerve " a Man, out of Pride and Inſolence, at- " tempt fighting with another more " powerful than himſelf, and when con- " quered, preſently fall from that Inſo- " lence? Again, ſaid he, have you ne- " ver ſeen one City engaged in War with " another, and when conquered, immedi- " ately by this Means, become willing to " obey, inſtead of continuing the War?" " And what Conqueſt over your Father, " ſaid *Cyrus*, is this you ſpeak of, and " that thus forcibly brings him to a " diſcreet and humble Senſe of Things?" " Why truly, the being conſcious to " himſelf, that while he has affected Li- " berty, he has become yet more a Slave " than ever; and that of all the Things " he thought to have effected, by Pri- " vacy, by Artifice, or by Force, he " has not been able to effect one: But " he has ſeen you deceive him, in every " Thing you intended to deceive him " in, as effectually as one might deceive " the

" the Blind, or the Deaf, or Men of no
" Underſtanding at all; He knows you
" have kept yourſelf ſo concealed from
" him, where you thought it proper ſo
" to do, that the Places he thought the
" moſt ſecure to him, theſe by conceal'd
" Preparations you have made yourſelf
" Maſter of; And you have ſo far ex-
" ceeded him in Diſpatch, that you are
" come upon him with a very conſide-
" rable Army, from a-far, before he had
" aſſembled his Forces, that were juſt at
" hand." " Are you of Opinion then,
" ſaid *Cyrus*, that ſuch a Conqueſt is
" ſufficient to give Men ſo much Con-
" ſideration and Modeſty, as to think
" others better than themſelves?"
" Much more, ſaid *Tygranes*, than if a
" Man were conquered in Fight; For he
" who is ſubdued by Force, may think
" that by exerciſing his Body he may
" be enabled to renew the Combat;
" And Citys that have been taken, ima-
" gine that by gaining Allys they may
" renew the War. But Men often vo-
" luntarily ſubmit to thoſe whom they
" judge better than themſelves, though
" under no Neceſſity of doing it." " You
" ſeem,

" ſeem, ſaid he not to be of Opinion,
" that the Proud and Inſolent, can have
" any Senſe that there are any more mo-
" deſt and conſiderate than themſelves;
" or Thieves that there are any who are
" not Thieves; or falſe Men that there
" are any Obſervers of Truth; or un-
" juſt Men that there are any who act
" with Juſtice. Do not you know, ſaid
" he, that your Father has at this Time
" dealt falſly, and not ſtood to his A-
" greements with us, though he knew
" very well that we had not tranſgreſ-
" ſed in any ſort what *Aſtyages* had ſti-
" pulated?" " Nor do I ſay, that the
" Knowledge alone, of others being bet-
" ter than ourſelves, makes Men conſi-
" derate and modeſt, unleſs they receive
" Puniſhment at the Hands of thoſe their
" Betters as my Father now has done."--
" But your Father, ſaid *Cyrus*, has yet
" ſuffer'd no ſort of Ill: I know very
" well that he is afraid indeed of the
" higheſt Puniſhments." " Do you
" think therefore, ſaid *Tygranes*, that
" any Thing oppreſſes Men more than
" violent Fear? Do not you know that
" they who are oppreſs'd by the Sword,

" which

Book III. " which is reckon'd the ſevereſt Correc-
" tion, will recur again to Arms againſt
" the ſame Enemy; but thoſe that they
" are thoroughly afraid of, they are
" not able ſo much as to look at, when
" they do but confer with them?" " Do
" you ſay, ſaid he, that Fear is a hea-
" vier Puniſhment upon Men than real
" Misfortune?" " You know your ſelf,
" ſaid he, that what I ſay is true; You
" know, that they who are in Fear of
" being baniſh'd their Country, or that
" are in Dread of being beaten, in an
" Engagement approaching, are in a
" moſt dejected Condition. They that
" are at Sea, and that dread Shipwreck,
" and they that fear Servitude and
" Chains, are neither able to eat or ſleep
" for their Fear; But they who are al-
" ready under Baniſhment, who are al-
" ready conquer'd and already Slaves,
" are often in a Condition to eat and
" ſleep better than the Fortunate them-
" ſelves. And how great a Burthen
" Fear is, is yet more evident by this,
" that ſome in Dread that Death would
" follow their Captivity, have died be-
" fore-hand by Means of that Dread,

" ſome

" ſome throwing themſelves headlong, Book III.
" ſome hanging themſelves, and ſome
" dying by the Sword. So that of all
" Things terrible, Fear ſtrikes deepeſt
" into the Minds of Men. In what
" State of Mind then, ſaid he, do you
" take my Father to be? He who fears
" not only for his own Liberty, but for
" mine, for that of his Wife, and that
" of all his Children?" —— Then *Cyrus* ſaid, " It does not ſeem at all im-
" probable to me that your Father is at
" this Time affected in this Manner;
" but it belongs to the ſame Man to be
" inſolent and injurious in Proſperity,
" and when broken in his Fortune to be
" dejected and ſunk, and when re-eſta-
" bliſh'd in his Affairs, to become in-
" ſolent again, and again to create Diſ-
" turbance." " Truly *Cyrus*, ſaid he,
" our Tranſgreſſions give you cauſe to
" diſtruſt us. But you are at Liberty
" to build Fortreſſes, to keep Poſſeſſion
" of our Places of Strength, and to take
" whatever other Pledge, you pleaſe;
" And yet, ſaid he, you will not find
" us very uneaſy under theſe Sufferings;
" For Wee ſhall remember that Wee

" ourſelves were the Cauſe of them.
" But if by giving up our Government
" to any of thoſe, who are free from
" Guilt, you appear diſtruſtful of us, look
" to it, leaſt at the ſame Time that you
" ſhall be a Benefactor to them, they
" ſhall think you no Friend. And if
" in Caution againſt their Enmity, you
" do not impoſe a Yoke upon them to
" prevent their Injuries, look to it, that
" you come not under a greater Neceſſity
" of reducing them to be conſiderate
" and humble, than you are now under
" of acting that Part towards us." "By
" the Gods! ſaid he, It is methinks
" with Diſpleaſure, that I make uſe of
" ſuch Servants as I know ſerve me by
" Neceſſity and Force; but thoſe that
" I judge to act their Parts in Concert
" with me, out of Friendſhip and good
" Will, theſe, I think, I can more eaſily
" bear with when they tranſgreſs, than
" with thoſe that hate me, and who by
" Force diſcharge their Duty the moſt
" compleatly." *Tigranes* to this ſaid,
" And with whom can you ever acquire
" ſo great a Friendſhip, as you may with
" us?" " With thoſe, as I take it, who
" have

" have never been ſo much at Enmity with us, provided I would be that " Friend and Benefactor to them, that " you now deſire me to be to you." — " And can you poſſibly find *Cyrus*, ſaid " he, at this Time, any one whom it is " in your Power to gratify in ſo high a " Degree as you may my Father? Firſt, " ſaid he, if you grant their Lives to " thoſe who never did you any Injury, " what Thanks will they pay you for " it, think you? If you leave a Man, " his Wife, and Children, who can have " greater Friendſhip for you upon this " Score, than he who thinks they may " be juſtly taken from him? Do you " know any one that will be more afflic- " ted than our ſelves, if the Kingdom of " *Armenia* be not given them? — And " it is evident that he who is moſt af- " flicted that he is not King, when he " receives the Regal Power, will be the " moſt grateful to you for it. And in " caſe, ſaid he, you are any Ways con- " cerned that Things ſhould be left here " in the leaſt Confuſion and Diſorder, " when you quit us, conſider whether " Things are likely to be upon a quieter

" Foot under a new Government, than
" if the old-accuſtom'd Government con-
" tinue. If it be of any Concern to you,
" to draw from hence the greateſt Num-
" ber of Forces poſſible, who do you
" think will levy them better, than he
" who has often made uſe of them?
" And if you want Money, who do
" you reckon, will better raiſe it than
" he who knows all, and is in Poſſeſſion
" of all? Good *Cyrus!* ſaid he, be
" careful, leaſt by rejecting us, you do
" yourſelf more Miſchief, than my Fa-
" ther has been able to do you." To this Effect he ſpoke.

And *Cyrus* was extreamly pleaſed to hear him, thinking that he ſhould be able to effect all that he had promiſed *Cyaxares* to do; for he remember'd to have told him, that he thought he ſhould make the *Armenian* yet more his Friend than before. Upon this then he enquired thus of the *Armenian:* —— " And
" if I comply with you in theſe Things,
" tell me, ſaid he, what Force will you
" ſend with me? and what Money will
" you contribute to the War?" To this the

the *Armenian* ſaid; "*Cyrus!* ſaid he, I Book III.
"have no Reply to make more plain or
"more juſt, than to expoſe to you, all
"the Forces I have, that viewing the
"whole, you may take with you what-
"ever you will, and leave what you
"will for the Guard of the Country.
"In like manner, with reſpect to our
"Riches, it is juſt that I ſhould diſcover
"to you all that I have, that being ap-
"prized of all, you may carry off what
"you will of it, and leave what you
"pleaſe of it." Then *Cyrus* ſaid;
"Proceed then, and ſhew me what For-
"ces you have, and tell me what your
"Riches amount to." Here the *Arme-
nian* reply'd; —— "The Horſe of the
"*Armenians* are eight thouſand; and
"their Foot forty thouſand. Our Riches,
"including the Treaſure my Father
"left, and reckoned in Money, amount
"to more than three thouſand Ta-
"lents." —— Then *Cyrus* without He-
ſitation ſaid; "Since therefore, ſaid he,
"the *Chaldæans* that border upon you
"are at War with you, ſend with me
"half of your Forces; and of your
"Treaſure, inſtead of fifty Talents which

" was the Tribute you were to pay,
" give *Cyaxares* double that Sum, for
" your Defect in the Payment. Then
" lend me, ſaid he, a hundred more;
" and I promiſe you, that, if God en-
" able me! I will, in return of what you
" lend me, either do you ſuch Services
" as ſhall be of greater Value, or, if I
" am able, will count you down the
" Money again; If I am not able to do
" it, I may then appear unable; but
" unjuſt I cannot be juſtly accounted."
Then the *Armenian* ſaid, " I conjure
" you by the Gods! *Cyrus!* not to
" talk in that Manner; if you do, you
" will afflict me; But rather reckon,
" ſaid he, that what you leave behind
" is not leſs yours than what you carry
" off with you." " Be it ſo, ſaid *Cy-*
" *rus*, —— But to have your Wife
" again, what Money will you give
" me?" " All that I am able, ſaid he."
" What for your Children?" " And
" for theſe too, ſaid he, all that I am
" able." " Here is then, ſaid *Cyrus*,
" already as much again as you
" have." —— " And you *Tigranes*,
" ſaid he, at what Rate would you pur-
" chaſe

" chaſe the regaining of your Wife?" Now he happened to be but lately married, and had a very great Love for his Wife. " *Cyrus*, ſaid he, to ſave her " from Servitude, I would ranſome her " at the Expence of my Life." " Take " then your own to your ſelf, ſaid he, " I cannot reckon that ſhe is properly " our Captive; for you never fled from " us. And do you, *Armenian*, take " your Wife and Children, without paying any Thing for them, that they may " know they come free to you." —— " And now, ſaid he, pray take a Supper with us; and when that is over, " go your Ways wherever you pleaſe." So they ſtay'd. BOOK III.

WHILE they were together in the Tent, *Cyrus* enquired thus, " Tell me, " ſaid he, *Tygranes*, where is that Man " that uſed to hunt with us, and that " you ſeemed much to admire?" " Oh! " ſaid he, and has not this Father of " mine put him to Death!" " And " what Crime did he diſcover him committing?" " He ſaid that he corrupted me: And yet *Cyrus*, ſo good and

Book III. " ſo excellent a Man he was! that when " he was going to die, he ſent for me, " and told me, ——Tygranes, *ſaid he,* " *do not you bear ill Will to your Fa-* " *ther for putting me to Death; for* " *he does it not out of Malice, but out* " *of Ignorance. And whatever Errors* " *Men fall into by Ignorance, I reckon* " *all ſuch involuntary.*" —— *Cyrus* upon this ſaid, " Alas good Man!" —— The *Armenian* then ſpoke thus; " They " *Cyrus,* who find Strangers engaged " in familiar Commerce with their Wives, " do not put them to Death, and charge " them as endeavouring to make their " Wives more diſcreet and modeſt; But " they are of Opinion, that theſe Men " deſtroy that Affection and Love their " Wives have for them, and for this " Reaſon they treat them as Enemies. " And I, ſaid he, bore Hatred and ill " Will to this Man, becauſe I thought " he made my Son reſpect and admire " him, more than my ſelf." *Cyrus* then ſaid; " By the Gods! ſaid he, " *Armenian,* I think you faulty, but " in ſuch a Manner as human Nature is " often liable to be. And do you *Ty-*

" *granes,*

" *granes*, forgive your Father." —— BOOK III.
Having at that Time diſcours'd in this Manner, and having treated each other with great Kindneſs and Friendſhip, as is natural upon a Reconciliation, they mounted their Chariots in Company with the Women, and drove away well pleaſed.

WHEN they came home, one talked of *Cyrus*'s Wiſdom, another of his Patience and Reſolution, another of his Mildneſs: One ſpoke of his Beauty, and the Talneſs of his Perſon; And upon that *Tygranes* asked his Wife; And do you, " ſaid he, *Armenian* Dame! think *Cy-* " *rus* handſome?" " Truly, ſaid ſhe, " I did not look at him:" " At whom " then did you look, ſaid *Tygranes?*" " At him who ſaid, that *to ſave me* " *from Servitnde he would ranſom me* " *at the Expence of his own Life.*" And after ſome Entertainment of this kind as was uſual, they went together to reſt.

THE next Day the *Armenians* ſent Preſents of Friendſhip to *Cyrus*, and to the

the whole Army; He ſent Orders to thoſe of his People, that were to ſerve in this Expedition, to attend on the third Day; and he paid down double the Sum of Money that *Cyrus* had mentioned. *Cyrus*, accepting the Sum he had expreſſed, ſent the reſt back, and asked, "Which of them would command the "Army? Whether his Son or himſelf?" They both ſpoke together, and the Father ſaid, "Either of us that you ſhall "order." The Son ſaid, I aſſure you, "*Cyrus!* that I will not leave you, "though I ſerve in the Army as a Potter:" *Cyrus* laughing at this, ſaid, "What would one give, ſaid he, that "your Wife heard you were to carry "Baggage?" "There's no need, ſaid "he, that ſhe ſhould hear, for I will "carry her with me, and by that Means "ſhe may ſee what I do." "But it is "full Time, ſaid he, that you had all "Things ready to attend us." "Count "upon it, ſaid he, that we will be preſent at the Time with all Things ready that my Father affords us." When the Soldiers had been all thus entertained

and

and treated as Friends, they went to rest.

THE next Day *Cyrus*, taking *Tygranes* with him, and the beſt of the *Median* Horſe, together with as many of his own Friends as he thought proper, marched round viewing the Country; and examining where to build a Fortreſs. When they came to a certain Eminence, he asked *Tygranes*, "Which were the Mountains from whence the *Chaldæans* made "their Incurſions to plunder the Coun-"try?" *Tygranes* ſhewed them to him. He then enquired again, "And are "theſe Mountains entirely deſert?" "No truly, ſaid he, but they have al-"ways certain Scouts there, who give "Notice to the reſt, of whatever they "obſerve." "And what do they do, "ſaid he, when they have this Notice?" "They all then run to the Eminencys "to defend themſelves, every one as "faſt as he can." *Cyrus* gave Attention to theſe Things; and viewing around, he obſerved a great Part of the *Armenian* Territory, to be deſert and uncultivated by reaſon of the War. They then

Book III. then retired to the Camp, and taking their Supper went to Reſt.

The next Day *Tygranes*, with all Things ready provided, joined him; having Four thouſand Horſe, Ten thouſand Archers, and as many Targeteers with him. *Cyrus*, at the Time they joined him, made a Sacrifice. When the Victims appeared to portend Things fortunate and happy, he ſummoned the Leaders of the *Perſians* and *Medes*; and when they were together he ſpoke to them to this Effect. "Friends! thoſe "Mountains that we ſee, belong to the "*Chaldæans*; If we can ſeize them, and "have a Fortreſs upon the Summet, both "*Armenians* and *Chaldæans* will be ob"liged to act with Modeſty and Submiſ"ſion towards us. Our Sacrifice pro"miſes us Succeſs; and in the Execution "of a Deſign, nothing favours the Incli"nations of Men ſo much as Diſpatch; "If we prevent the Enemy, and gain the "the Mountains before they aſſemble, "We may either take the Summet en"tirely without a Blow, or ſhall have "but a few and weak Enemies to deal "with.

" with. Of all Labours, therefore, Book III.
" there's none more eaſy nor more free
" from Danger, than reſolutely to bear
" the Fatigue of Diſpatch. Haſte then
" to Arms! And do you, *Medes!*
" march upon our Left; And of you,
" *Armenians!* let half march upon our
" Right, and the other half lead on in
" Front before us; And do you, the
" Horſe! follow in the Rear, exhort-
" ing us and puſhing us up before you;
" and if any one acts remiſly, do not you
" ſuffer him to do ſo."

CYRUS, having ſaid this, lead on; drawing the ſeveral Companies into ſingle Files. The *Chaldæans*, as ſoon as they perceived that their Heights were going to be attacked, gave their Signal to their People, hollowed out to each other, and ran together. *Cyrus* then gave out Orders in this Manner; " Men of *Perſia!*
" they give us the Signal of Diſpatch; if
" we prevent them in gaining the Heights,
" the Efforts of the Enemy will be of no
" Significance." The *Chaldæans* had every one their Shield, and two Javelins; They are ſaid to be the moſt warlike People

Book III.

People of all in that Part of the World: Where they are wanted, they ſerve for Hire; being a warlike People and poor; for their Country is mountanous, and but little of it fertile and rich. As *Cyrus*'s Men approached the Heights, *Tygranes* marching with *Cyrus*, ſpoke to him thus. "*Cyrus!* ſaid he, do you "know that we muſt preſently come to "Action, and that the *Armenians* will "not ſtand the Attack of the Enemy?" *Cyrus*, telling him that he knew it, made it preſently be declared to the *Perſians*, that they ſhould hold themſelves in Readineſs, as being immediately to fall on; and to purſue as ſoon as the flying *Armenians* drew the Enemy down ſo as to be near them. So the *Armenians* lead on. The *Chaldæans* who were upon the Place, immediately upon the Approach of the *Armenians*, ſet up a Cry, and according to their Cuſtom ran upon them; The *Armenians* according to their Cuſtom did not ſtand them. When the purſuing *Chaldæans* ſaw Swords-men fronting them and marching up, they ſome of them, came up cloſe and were preſently killed, ſome fled, and ſome were taken, and the

the Heights were immediatly gained. As ſoon as *Cyrus*'s Men had gained the Heights, they ſaw the Habitations of the *Chaldæans*, and perceived them flying from ſuch of thoſe Habitations as were near. *Cyrus*, as ſoon as the Army was got together, ordered them to Dinner. When Dinner was over having got Information of the Places, where the *Chaldæans* planted their Watch, he undertook the Building of a Fortreſs that was very ſtrong, and well ſupply'd with Water. He ordered *Tygranes* to ſend to his Father, and bid him come away with all the Carpenters and Builders he could get; The Meſſenger went his way to the *Armenian*; *Cyrus* applied himſelf to the Building with all the Workmen he had at that Time with him.

MEAN while they brought *Cyrus* the Priſoners, ſome bound and ſome wounded. As ſoon as he ſaw them he ordered thoſe that were bound to be looſed; and ſending for the Phyſicians he order'd them to take care of the wounded. He then told the *Chaldæans* that he was not come either with a Deſire to deſtroy them,

or with Inclination to make War upon them; but with Intention to make Peace between the *Armenians* and *Chaldæans*.

"Before We got Poſſeſſion of your "Mountains, I know you had no "Deſire of Peace: Your own Con-"cerns were in Safety; the Effects of "the *Armenians* you plundered at your "Pleaſure. But now you ſee the Condi-"tion you are in. Thoſe of you there-"fore that have been taken, I diſmiſs to "to your Homes, and allow you, toge-"ther with the reſt of the *Chaldæans*, "to conſult amongſt yourſelves, whether "you incline to make War with us, or "to be our Friends: If War be your "Choice, come no more hither without "Arms, if you are wiſe; If you think "Peace for your Turn, come without "Arms. And if you are Friends it ſhall "be my Care, that your Affairs ſhall be "eſtabliſhed upon the beſt Foot. The *Chaldæans* having heard theſe Things, after many Praiſes beſtowed upon *Cyrus*, and many Aſſurances of Friendſhip and Truſt given him, went home.

THE *Armenian*, as ſoon as he heard what *Cyrus* had done, and the Requeſt he made him, took Carpenters with him and all Things elſe, that he thought neceſſary, and came to *Cyrus* with all poſſible Diſpatch. As ſoon as he ſaw *Cyrus* he ſaid to him. "O *Cyrus!* how few "Things in Futurity are Men able to "foreſee! and how many Projects do we "undertake! I have endeavoured upon "this Occaſion to obtain Liberty; and "I became more a Slave than ever: "And after having been made Captive, "and thinking our Deſtruction certain, "We now again appear to be in a Con-"dition of greater Safety and Security "than ever. For theſe Men never cea-"ſed doing us all Manner of Miſchief; "And I now find them juſt in the Con-"dition I wiſhed. And be it known to "you, ſaid he, *Cyrus!* that to have ſo "driven the *Chaldæans* from theſe "Heights, I would have given many "Times the Money you received from "me. And the Services you promiſed "to do us, when you took the Money, "you have now ſo fully performed, that

" Wee appear to be brought under new " Obligations to you, which, if Wee " are not very ill Men, wee ſhall be " aſhamed not to diſcharge; and what- " ever Returns Wee make, Wee ſhall " not be found to have done ſo much " as ſuch a Benefactor deſerves." Thus ſpoke the *Armenian.*

THE *Chaldæans* came back begging of *Cyrus* to make Peace with them. Then *Cyrus* asked them; " *Chaldæans,* ſaid " he, is it upon any other Conſideration " that you deſire Peace, or is it only " becauſe you think you ſhall live with " with more Security in Peace, than if " you continue the War, ſince Wee our " ſelves told you ſo?" " Wee have " other Conſiderations, ſaid the *Chal-* " *dæans.*" " And what, ſaid he, if " there are ſtill other Advantages that " may accrue to you by Peace?" " Wee ſhall be ſtill the more plea- " ſed," ſaid they. —— " Do you " think therefore, ſaid he, that your " being a poor and needy People, is " cauſed by any Thing elſe but by " the Want of good Land?" They agreed

agreed with him in this. "Well then! "ſaid *Cyrus*, would you willingly be at "Liberty to cultivate as much of the "*Armenian* Territory as you pleaſed, "paying the ſame for it that the *Arme-* "*nians* do?" "Yes, ſaid they, if Wee "cou'd be ſecure that Wee ſhould not "be injured." "What ſay you then "*Armenian*, ſaid he, would you be "willing to have your waſte Land cul- "tivated upon Terms that the Farmers "of it ſhall pay you the ſettled Dues?" The *Armenian* ſaid, "He would give "a great deal to have it ſo; for his "Revenue would be much improved "by it. And you, ſaid he, *Chaldæans*, "ſince you have Mountains that are "fertile, would you conſent that the "*Armenians* ſhould uſe them for Paſ- "ture, upon Condition that they who "make uſe of them, ſhall pay what is "juſt and reaſonable?" The *Chaldæans* ſaid, "That they would; for it would "be a conſiderable Profit to them with- "out any Labour." "And you *Ar-* "*menian*, ſaid he, would you make uſe "of the Paſtures of theſe Men, if, by "allowing a ſmall Profit to the *Chal-*

" *dæans*, you might make a much greater Profit by it yourſelves?" " Readily, " ſaid he, if I thought I might do it " ſecurely." " And ſecurely you might " do it, ſaid he, if the Summets were " in the Hands of your Friends." The *Armenian* agreed. " But truly, ſaid the " *Chaldæans*, Wee ſhould not be able " to cultivate ſecurely, neither the Lands " of theſe People, nor our own, if " they are in Poſſeſſion of the Summets." " But ſuppoſe, ſaid he, the Summets " are poſſeſſed by ſuch as are Friends to " you." " Thus indeed, ſaid they, " Things might do very well." " But " indeed, ſaid the *Armenian*, Things " will not be well with us, if theſe Men " come to be again poſſeſſed of the Summets; eſpecially when they are fortified." —— Then *Cyrus* ſaid, " Thus " therefore I will do; I will give up " the Summets to neither of you, but " we will keep them ourſelves: And if " either of you injure the other, Wee " will take Part with the Injured." When they heard this, they both of them gave their Applauſe, and ſaid, " Thus only " can the Peace be firm and ſtable." ——

Upon

Upon this they gave and receiv'd mutually Aſſurances of Friendſhip and Truſt, and ſtipulated to be both of them free and independent of each other, to inter-marry, to cultivate, and feed each others Lads reciprocally, and to be common Allies and Supports to each other againſt whoſoever ſhould injure either of them. Thus were theſe Matters then tranſacted. And theſe Agreements then made between the *Chaldæans* and the Poſſeſſor of *Armenia* ſubſiſt ſtill to this Day. When the Agreements were made, they both preſently applied themſelves with Zeal to the building of this Fortreſs, as a common Guard; and they jointly furniſhed all Things neceſſary towards it.

WHEN Evening came on, he took both Parties to ſup with him, as being now Friends. As they were at Supper, one of the *Chaldæans* ſaid, "That theſe "Things were ſuch as all the reſt of "them wiſhed for; but that there were "ſome of the *Chaldæans* who lived by "Plunder, and who neither knew how "to apply themſelves to work; nor

Book III. "were able to do it, being accuſtomed "to live by War. For they were al- "ways employ'd upon Plunder, or hi- "red out upon ſome Service; frequent- "ly to the King of the *Indians*, for "he is one, ſaid they, that abounds in "Gold; and frequently to *Aſtyages*." Then *Cyrus* ſaid, "And why don't they "engage themſelves to me? for I will "give them as much as any other ever "gave." They conſented, and ſaid, "That there would be a great many "that would willingly engage in his "Service." Theſe Things were accord- ingly agreed.

CYRUS, as ſoon as he heard that the *Chaldæans* frequently went to ſerve under the *Indian*, and remembring that there were certain Perſons that came from him to the *Medes* to apprize themſelves of the *Median* Affairs, and went thence to the Enemy to get an Inſight likewiſe into their Affairs; he was deſirous that the *Indian* ſhould be informed of what he had done. He therefore began a Diſ- courſe to this Effect; "Tell me, ſaid "he, *Armenian*, and you *Chaldæans*, "if

" if I ſhould ſend one of my People to the *Indian*, would you ſend with him ſome of yours who ſhould direct him in his Way, and act in concert with him, to obtain from the *Indian* the Things that I deſire? For I would procure ſome further Addition to my Treaſure, that I may have what will fully ſuffice, to diſcharge the Pay of thoſe to whom it becomes due, and to honour and reward ſuch of my Fellow-Soldiers as are deſerving. Upon theſe Accounts I would have Plenty of Treaſure; I think I want it; and to ſpare you would be a Pleaſure to me; (for I now reckon you our Friends.) But from the *Indian* I would gladly accept of ſomething if he would give it me. The Meſſenger therefore that I deſire you to give Guides and Aſſiſtants to, when he gets thither ſhall ſay thus. —— Prince of *India!* *Cyrus* has ſent me to you; He ſays that he is in Want of Money, expecting another Army from *Perſia*; (and in reality I do expect it, ſaid he;) If you ſend him therefore as much as you can conve- Book III.

" niently, he aſſures you that, if God
" gives a happy Iſſue to his Affairs, he
" will do his Endeavours to make you
" think that you have taken a happy
" Step in gratifying him. —— This
" he ſhall ſay from me. Do you on
" the other Side ſend him Word by your
" People, that you think it will be of
" Advantage to you. And if Wee get any
" Thing from him, ſaid he, We ſhall have
" all Things in greater Plenty; If Wee
" get nothing, Wee ſhall know that Wee
" owe him no Thanks, and that as to
" him wee ſhall be at Liberty to regu-
" late all our Affairs as beſt ſuits our
" own Intereſts." ——— Thus ſaid *Cyrus*, counting upon it that thoſe of the *Armenians* and *Chaldæans*, that went upon this Meſſage, would ſay ſuch Things of him, as he himſelf deſired all Men ſhould ſay and hear concerning him. Then at the proper Time they broke up their Company in the Tent, and went to reſt.

THE next Day, *Cyrus* ſent away his Meſſenger, charging him with all that he had before expreſſed. The *Armenian*

nian and the *Chaldæans* ſent with him ſuch Men as they judged moſt proper to act in concert with him, and to relate ſuch Things concerning *Cyrus* as were juſt and worthy of him. BOOK III.

AFTER this, *Cyrus* having ſupplied the Fortreſs with a ſufficient Garriſon, and with all Things neceſſary, and leaving as Governor a certain *Mede*, one that he judged would be moſt agreeable to *Cyaxares*, marched away; taking with him both the Army that he came with, and that which he had from the *Armenians*, as well as the Men he had from the *Chaldeans* who amounted to about four thouſand, and thought themſelves better than all the reſt.

WHEN he came down into the inhabited Country, not one of the *Armenians*, neither Man, nor Woman kept within Doors; but all went out and met him, being overjoyed at the Peace, and running out with whatever they had of greateſt Value. The *Armenian* was not at all uneaſy at theſe Things; thinking that

that *Cyrus* by Means of theſe Honours that were thus paid him by all, would be the better pleaſed. At laſt likewiſe the Wife of the *Armenian* met him, having her Daughters with her and her younger Son; And together with other Preſents, ſhe brought that Treaſure that *Cyrus* had before refuſed. *Cyrus* when he ſaw her, ſaid "Ye ſhall not make "me ſuch a Sort of Man as to run up "and down the World beſtowing my "Services for Money! Go your Ways, "Woman, and keep all this Treaſure "that you bring, and do not give it to "the *Armenian* again to bury: But "equip your Son with it in the hand-"ſomeſt Manner, and ſend him to the "War; And out of the Remainder, "ſupply yourſelf, your Husband, your "Daughters, and your Sons, with eve-"ry Thing whether for Uſe or Orna-"ment, that may make you paſs your "Days in the moſt agreeable and hand-"ſome Manner; Let it ſuffice us to "lay our Bodies under Ground, every one "of us when we die." —— Having ſaid this, he marched on; The *Armenian* attended upon him, as all the reſt

 like-

likewiſe did; calling him aloud, "Their "Benefactor and an excellent Man!" Thus they did, till they had conducted him out of their Territory. The *Armenian* ſent a greater Force with him, being now at Peace at home. So *Cyrus* went away not only enriched with the Treaſure he had received, but by Means of his Conduct he had laid up a much greater Store, and could ſupply himſelf whenever he wanted. They then encamped upon the Borders. The next Day, he ſent the Army and Treaſure to *Cyaxares*, who was at hand as he had ſaid he would be. He with *Tygranes*, and the principal *Perſians* hunted where they met with Game, and diverted themſelves.

WHEN he came into *Media*, he diſtributed Money to his Centurions; as much as he thought ſufficient for each of them, and that they might have wherewithal to reward ſuch of their Men under them, as they might happen to be particularly pleaſed with. For he thought that if every one render'd his Part of the Army praiſe-worthy, the whole

whole would be ſet right to his Hands. And if he any where obſerved any Thing that might contribute to the Beauty of the Army, he purchaſed it, and gave it to the moſt deſerving; reckoning that whatever his Men were poſſeſſed off, that was beautiful and noble, it was all an Ornament to himſelf.

When he had made a Diſtribution amongſt them out of what he had received, then, in an Aſſembly of Centurians, Captains, and all others that he particularly eſteem'd, he ſpoke to this Effect. "Friends! a particular Pleaſure and Satisfaction ſeems now to attend us, both becauſe Wee have Plenty; and that Wee are in Poſſeſſion of what enables us to beſtow Rewards where Wee deſire, and to be rewarded every one according to his Merit. But then Wee ought by all Means to remember what the Things are that have procured us theſe Advantages; And upon Examination, you will find them to be theſe. Our being watchful upon the proper Occaſions, our being laborious, our Diſpatch, and our not giving

" giving Way to the Enemy. It is Book III.
" our Part therefore to continue thus
" brave Men for the future; de-
" termining with ourſelves, that Obe-
" dience and Reſolution, Labours, and
" Hazard upon the proper Occaſions, are
" Things that produce great Pleaſures
" and great Advantages."

BUT *Cyrus* conſidering how well the Bodys of his Men ſtood with reſpect to their being able to undergo all military Labours; how well their Minds were diſpoſed with reſpect to a Contempt of the Enemy; how skilfull they were in all Things fitting, each in their ſeveral Sorts of Arms; and he ſaw that they were all well diſpoſed with reſpect to Obedience to their Commanders; From all this therefore he now deſired to come to Action with the Enemy: Knowing that by Delay ſome Part or other of a noble Preparation comes to change and fail in the CommandersHands. And beſides obſerving that from a Contention in Things wherein Men are ambitious to exceed, the Soldiers had contracted Envy and Ill-will to each other;

He

Book III. He was for this Reaſon deſirous to lead them as ſoon as poſſible out into the Enemy's Country; knowing that common Dangers make Friends; and Fellow-Combatants keep in a friendly Diſpoſition one towards another; And that in this Circumſtance they neither envy thoſe that are finely armed, nor thoſe that are ambitious of Glory; but that even ſuch Men themſelves rather applaud and eſteem others that are like them, accounting them their Fellow-Labourers in the Publick Service. So in the firſt Place, he compleatly armed them all; and formed them into the beſt and moſt beautiful Order that was poſſible. He then ſummoned the Commanders of Ten thouſands, the Commanders of Thouſands, the Centurians and Captains; (For theſe were exempt from being reckoned of the Number of thoſe that conſtituted the Military Rank. And when they were to execute any Orders from the Commander in Chief, or to tranſmit any particular Directions to others; yet thus there was nothing left confuſed and without Rule; but the Remainder of the Men were preſerved in Order by

by the Commanders of Twelves and Sixes.) When the proper Perſons were aſſembled, he conducted them about with him, and ſhewed them all that was right and in proper Order; and taught them in what conſiſted the Strength of every Ally. And when he had raiſed in theſe Men a Deſire of doing ſomething, he bid them go to their ſeveral diſtinct Bodys, teach them what he had taught themſelves, and endeavour to inſpire them all with a Deſire of Action; that they might ſet forward with all poſſible Ardour. And he bid them, in the Morning attend at *Cyaxares*'s Doors. They then retired, and did as they were ordered.

THE next Morning as ſoon as it was Day, the proper Perſons attended at the Doors; And *Cyrus*, entering in with them to *Cyaxares*, began a Diſcourſe to this Effect. "I know, *Cyaxares!* ſaid he, that "what I am going to ſay is not leſs "your Opinion than it is our own; but "perhaps you may be unwilling to "expreſs it; leaſt you ſhould ſeem "to put us in Mind of marching away,

" away, as if the maintaining us were
" burthenſome and uneaſy to you.
" Therefore ſince you are ſilent, I will
" ſpeak both for you and for ourſelves.--
" Since we are prepared and ready, it
" is the Opinion of us all not to delay
" engaging the Enemy till after they
" have broken in upon your Country;
" and not to ſit down and wait here in
" the Territory of our Friends; but to
" march with all poſſible Diſpatch into
" the Enemys Country. For now that
" Wee are here in your Territory, Wee
" are forced againſt our Wills to injure
" you many Ways. But if Wee march
" into the Enemy's Country, Wee ſhall
" with Pleaſure do them Miſchief. Then
" it is you that now maintain us, and
" at a great Expence. If we carry the
" War abroad, Wee ſhall be maintain-
" ed upon the Enemy's Country. But
" then indeed if our Danger was to be
" greater there than it is here, perhaps
" the ſafeſt Courſe ſhould be taken; but
" they will be the ſame Men, whether
" Wee wait here for them, or march
" into their own Country and meet them.
" And Wee ſhall be the ſame, whether
Wee

" Wee receive them here as they come upon us, or march up to them and " attack them. But Wee ſhall have the " Minds of our Men in better Condition, " and more animated, if Wee march to " the Enemy, and ſeem not to get Sight " of them againſt our Wills. They will " have a much greater Terror of us, " when they ſhall hear that Wee do " not ſit at Home in dread, and terrify'd " with them; but that as ſoon as Wee " perceive them, advancing, We march " and meet them, in order to cloſe with " them as ſoon as poſſible; And that Wee " do not wait till our own Country is " diſtreſs'd by them; but that Wee " prevent them and lay their Lands " waſte. And then, ſaid he, if Wee " ſtrike Terror into them, and raiſe " Courage in ourſelves; I take this to " be a very great Advantage to us. Thus " I reckon the Danger to be much " leſs to us, and much greater to the " Enemy. And my Father always ſays, " you yourſelf ſay, and all others agree, " that Battles are decided rather by the " Courage and Spirits of Men, than by " the Strength of their Bodys." ——

Book III. Thus he ſpoke, and *Cyaxares* replyed. —— O *Cyrus!* and you the reſt of "the *Perſians!* Do not imagine that "the maintaining you is burthenſome "and uneaſy to me. But indeed the "marching into the Enemys Country "ſeems now to me to be the better "Courſe." "Since therefore, ſaid *Cyrus*, "Wee agree in Opinion, let us make "all Things ready; And if our ſacred "Rites ſignify the Approbation of the "Gods, let us depart as ſoon as poſ-"ſible."

Upon this giving Orders to the Soldiers to make all Things ready, *Cyrus* made a Sacrifice; firſt to Regal Jove, then to the other Deitys: And pray'd, that they would vouchſafe to be Conductors to the Army, good and gracious Aſſiſtants and Friends, and direct them in all happy Courſes! He invoked likewiſe the Heroes Inhabitants and Guardians of the Land of *MEDIA*. When he had ſacrificed happily, and the whole Army was formed upon the Borders, meeting with happy Augurys he fell into the Enemy's Country.

try. —— As ſoon as he had paſſed the Borders, he performed propitiatory Rites to the EARTH by Libations, and to the GODS by Sacrifice; And implored the Favour of the HEROES Inhabitants of *ASSYRIA*. And having done this, he again ſacrificed to PATERNAL JOVE; and whatever other DEITY occurr'd to him, he neglected none.

WHEN theſe Things were duly performed, making the Foot advance at a ſmall Diſtance forward they encamped; and making Excurſions around with the Horſe, they furniſhed themſelves with great Quantitys of all Kinds of Booty. Then changing their Encampments, and being provided with all Things neceſſary in Abundance, and laying the Country waſte, they waited for the Enemy. When they were ſaid to be advancing, and not to be at the Diſtance of above two Days March; then *Cyrus* ſaid, "Now, *Cyaxares!* is the Time for us "to march and meet them; and not to "appear either to the Enemy, or to our "own People, afraid of advancing againſt "them. But let us make it evident

Book III. "that Wee do not come to a Battle with "them againſt our Wills." —— When *Cyaxares* had agreed, they advanced towards the Enemy, keeping always in Order; and marching each Day as far as they thought it proper, they took their Supper by Day-Light; and made no Fires in their Camp by Night; but made them before the Front of the Camp, that by Means theſe Fires they might perceive if any People approached in the Night, and might not be ſeen themſelves by the Approachers: And they frequently made their Fires behind the Camp, in order to deceive the Enemy; ſo that the Enemy's People that were ſent out for Intelligence, ſometimes fell in with the advanced Guards, thinking themſelves to be ſtill at a Diſtance from the Camp, becauſe the Fires were behind.

The *Aſſyrians* then, and thoſe that attended them, as ſoon as the Armys were near to each other, threw up an Entrenchment round themſelves; a Thing that the *Barbarian* Kings practiſe to this Day, when they encamp; and they

they do it with Eaſe by Means of their Multitudes of Hands. For they know that an Army of Horſe in the Night, is confuſed and unweildy; eſpecially if they are Barbarian. For they have their Horſes ty'd down to their Mangers; and if they are attacked it is troubleſome in the Night to looſe the Horſes; to bridle them, and to put them on their Breaſt-Plates and other Furniture; and when they have mounted their Horſes, it is abſolutely impoſſible to march them through the Camp. Upon all theſe Accounts, both they and others of them throw up an Entrenchment round themſelves; and they imagine that their being entrenched puts it in their Power as long as they pleaſe to avoid Fighting. And, thus doing, they approached each other.

WHEN they were advanced to about the Diſtance of a Paraſang, the *Aſſyrians* encamped in the Manner before expreſſed, in a Poſt entrenched, but expoſed to View; *Cyrus* in a Place the moſt concealed that was poſſible, with Villages and riſing Grounds before

him reckoning that all Things hoſtile that diſcover themſelves on a ſuddain, are the more terrible to the oppoſite Party. And both Partys that Night poſting advanced Guards as was proper, went to reſt.

The next Day the *Aſſyrian*, and *Cræſus*, and the other Leaders, gave their Armys Reſt in their ſtrong Camp. *Cyrus* and *Cyaxares* waited in order of Battle, as intending to fight if the Enemy advanced. When it appeared that the Enemy would not ſtir out of their Entrenchment, nor come to a Battle that Day; *Cyaxares* ſummoned *Cyrus*, and all the other proper Perſons to him; and ſpoke to this Effect. —— "It is my "Opinion, Friends! ſaid he, that Wee "ſhould march, in the Order Wee are in, "up to the Entrenchment of theſe Men, "and ſhew them that Wee are deſirous "to come to a Battle; for by this "Means, ſaid he, if they do not come "out to us, Our Men will act with the "more Courage againſt them; and the "Enemy, obſerving our Boldneſs, will "be the more terrify'd."—— This was his

his Opinion. But *Cyrus* ſaid, By the Book III.
" Gods! *Cyaxares!* We muſt by no
" Means act in this Manner; for if Wee
" now diſcover ourſelves, and march as
" you deſire, the Enemy will ſee us
" advancing towards them, and will be
" in no Manner of Fear of us, knowing
" themſelves to be in a Situation ſecure
" from any Danger; and after having
" made this March, when we ſhall re-
" treat, then again, ſeeing our Numbers
" much inferiour to theirs, they will
" have a Contempt for us; and To-mor-
" row will march out with Minds more
" firm and reſolute. But now, ſaid he, that
" they know we are at hand, without
" ſeeing us; be aſſured they do not
" contemn us, but are ſolicitous to
" know how Things ſtand; and are, I
" know very well, continually taken up
" in debating about us. But when they
" march out, then ought Wee at once
" to make our Appearance, march in-
" ſtantly and cloſe with them; taking
" them at the Advantage Wee have
" heretofore deſired."—— *Cyrus* having
ſpoke thus; *Cyaxares* and the reſt
agreed in Opinion with him. Then ha-

ving taken their Suppers, placed their Guards and made many Fires in Front before thoſe Guards, they went to Reſt.

The next Day early in the Morning, *Cyrus*, with a Crown upon his Head made a Sacrifice; and ordered the reſt of the Alike-honoured to attend the Holy Rites with Crowns. When the Sacrifice was over, *Cyrus* called them together and ſaid.—"The Gods, Friends! "as the Diviners ſay, and as I myſelf "think, do foretell that there will be a "Battle. They give us Victory and "promiſe us Safety by the Victims.— "I ought perhaps to be aſhamed to di- "rect what ſort of Men you ought to "ſhew yourſelves upon ſuch an Occa- "ſion; For I know you underſtand "thoſe Things as well as I do; that "you have practiſed and learnt, and "continue to learn all the ſame Things "that I have done, ſo that you may "juſtly inſtruct others in them: But "if perhaps you may not have taken "exact Notice of them, pray hear.— "Thoſe Men that Wee have lately ad- "mitted as our Fellow-Combatants, and

"and

" and have endeavoured to make like ourſelves, it is your Part to put them in Mind for what Purpoſes Wee are all maintained by *Cyaxares*, what the Things are that Wee practiſe, and have invited them to, and wherein, they ſaid, they would joyfully be our Rivals. And put them in Mind likewiſe of this, that this Day will ſhew what every one deſerves. For in Things where Men have been late Learners, it is no wonder that ſome of them have Need of a Monitor. One ought to be contented if they can make themſelves good and uſeful Men upon Admonition. Then in doing this you will make Tryall of yourſelves. For he that upon ſuch an Occaſion is able to make others better Men, muſt be juſtly conſcious of being himſelf compleatly good. But he who bears theſe Things in Mind to himſelf only, and reſts ſatisfy'd with that, ſhould in Juſtice account himſelf but half compleat. The Reaſon why I do not ſpeak to theſe Men myſelf, but bid you do it, is becauſe they may endeavour to pleaſe you; for you are imme-

" immediately converſant with them,
" every one of you in his particular
" Part. And be aſſured that while you
" ſhew your ſelves, to be in Courage and
" Heart, you will teach Courage to
" theſe Men and to many more, not by
" Word but by Deed." —— In Concluſion he bid them go crown'd as they were to their Dinners; and when they had perfoamed their Libations, to come crown'd to their Ranks.

When theſe Men were gone, he ſummoned the Rear-Leaders to him, and ſpoke to them to this Effect. " You
" likewiſe, Men of *Perſia*, are become
" Part of the Alike-honoured; and
" have been choſen as Men who appear
" to be equal in all other Reſpects to
" the braveſt, but by your Age to ex-
" cel in Diſcretion. You have therefore
" a Station aſſigned you which is not leſs
" honourable than that of the File-
" Leaders. For being placed in the
" Rear, and obſerving the Brave, and en-
" couraging them, you make them ſtill
" the better Men; and if any one acts
" remiſly, you do not ſuffer him to do
" ſo.

" ſo. If Victory be of Advantage to any, it is ſo to you, both by Reaſon of your Age, and of the Weight of your military Habit. If they therefore who are before, call out to you and exhort you to follow, comply with them; And that you may not be out-done by them in this, do you exhort them in Return to lead with more Diſpatch to the Enemy. Go then, ſaid he, and when you have taken your Dinners, come crown'd with the reſt to your Ranks." *Cyrus*'s Men were thus employ'd. Book III.

THE *Aſſyrians* when they had dined, marched boldly out, and formed themſelves with a great deal of Reſolution. The King himſelf formed them, driving round in his Chariot. And he made them an Exhortation in this Manner. —— " Men of *Aſſyria!* now is the Time for you to be brave Men! For now is your Tryal for your Lives, for the Country where you were born, for the Houſes where you were bred, for your Wives and Children, and for all Things valuable that you poſſeſs! If you conquer, you will remain Maſters

" of

Book III. " of all theſe as before. If you are de-
" feated, be aſſured you give them all
" up to the Enemy. Therefore as you
" value Victory, ſtand firm and fight!
" For it is Folly for thoſe that deſire
" Conqueſt, to turn the blind, unarmed,
" and handleſs Parts of their Bodies to
" the Enemy by Flight. He is a Fool
" who for love of Life ſhould attempt
" flying, when he knows that the Con-
" querors are ſafe, and that Runaways
" meet their Death more certainly than
" they who ſtand their Ground. And
" he is a Fool who out of love to his
" Money ſubmits to a Defeat; For who
" is there that does not know that Con-
" querors ſave all that belongs to them-
" ſelves, and acquire beſides all that be-
" longs to the defeated Enemy? But
" they who are defeated throw both
" themſelves and all that belongs to them
" away." —— Thus was the *Aſſyrian* employed.

But *Cyaxares* ſending to *Cyrus*, told him " That now was the Opportunity
" of leading to the Enemy; for, ſaid he,
" if there are yet but few that are got

" out of the Entrenchment, by that " Time wee arrive there will be great " Numbers of them. Therefore let us " not wait, till they are more numerous " than ourſelves; but let us march, whilſt " we think we may yet eaſily maſter " them." —— *Cyrus* reply'd; " Un- " leſs thoſe, *Cyaxares!* that we ſhall " defeat, amount to above half the " Number of the Enemy, be aſſured " they will ſay that We were afraid of " their Numbers, and therefore attack'd " but a few of them. They will not " take themſelves to be defeated. And " it will be neceſſary for you to come to " another Battle, when perhaps they will " contrive better than they do now; " that they give themſelves up to us to " parcel out and engage as many of them " as We pleaſe." The Meſſengers ha- " ving heard this went their Way.

UPON this came *Chryſantas* the *Perſian*, and others of the Alike-honoured, bringing with them certain Deſerters. *Cyrus*, as uſual, required from theſe Deſerters an Account of the Enemy. They told him that they were already marching out

out in Arms; that the King was come out, and was forming them; and that continually as they marched out, he made them many warm and vigorous Exhortations, as the Hearers, they ſaid, reported. Here *Chryſantas* ſpoke. —— "*Cyrus*, "ſaid he, what therefore if you ſhould "call the Soldiers together, while you "are yet at Liberty to make them an "Exhortation, in order to make them "braver and better Men?" —— Then "*Cyrus* ſaid, "O *Chryſantas*, let not "the Exhortations of the *Aſſyrians* "diſturb you; For no Exhortation, "whatever, though never ſo noble, can "at the Inſtant, make the Hearers brave "if they were not ſo before. Nor can "it make them skilful at the Bow unleſs "they have before practiſed it; nor skil-"ful at the Javelin, nor Horſemen; "nor can it give them Bodies capable "of Labour, unleſs they have been be-"fore enured to it." —— *Chryſantas* then ſaid, "But it is enough if you "can make their Minds better by your "Exhortation."——"And can a Word, "ſaid *Cyrus*, ſpoken at the Inſtant, in-"ſpire the Minds of the Hearers with

"a

" a Senſe of Shame, or hinder them from Book III.
" doing Things mean or baſe? Can it
" influence them effectually to undergo
" all Labours, and run all Hazards to
" gain Praiſe? Can it eſtabliſh this Sen-
" timent firmly in their Minds, that to
" die fighting is rather to be choſen than
" to be ſaved by flying? And if ſuch
" Sentiments, ſaid he, are to be inſtill'd
" into Men, and to be made laſting,
" ought there not in the firſt Place, to be
" ſuch Laws eſtabliſh'd whereby a Life
" with Honour and Liberty ſhould be
" provided for the Brave? and ſuch a
" Courſe of Life traced out and laid be-
" fore the Vitious, as ſhould be abject
" and painful, and not worth living out?
" Then there ought to be Teachers and
" Governors in theſe Affairs, who ſhould
" direct Men right, ſhould teach and ac-
" cuſtom them to practiſe theſe Things,
" till they come to determine with them-
" ſelves, that the Brave and the Re-
" nown'd are in reality the happieſt of
" all; and to judge that the Vitious and
" the Infamous are of all the moſt miſe-
" rable. For thus ought thoſe to ſtand
" affected, who are to make their Inſti-

" tution

" tution and Diſcipline over-rule their
" Fear of the Enemy. But if juſt at
" the Time that Men are marching in
" Arms to the Enemy, when many are
" hurried out of all their former Learn-
" ing and Knowledge, it were in any
" one's Power by putting together a ſet
" Form of Words, to make Men in the
" Inſtant Soldiers, then were it the ea-
" ſieſt Thing in the World both to learn
" and to teach the greateſt Virtue that
" belongs to Men. Nor could I be ſe-
" cure that the Men, we now have, and
" that have been exerciſed under us,
" would remain firm unleſs I ſaw you
" here preſent with them, who will be
" Examples to them in their Behaviour,
" and will be able to remind them, if
" they are at a Loſs in any Thing. I
" ſhould very much wonder, ſaid he,
" *Chryſantas!* if a Diſcourſe never ſo
" finely ſpoken ſhould be able to teach
" Bravery to Men wholly undiſciplin'd
" in Virtue, any more than a Song well
" ſung, could teach Muſick to ſuch as
" were wholly uninſtrructed in it."——
In this Manner they diſcourſed.

AND *Cyaxares* ſent Word again to *Cyrus* that he was much in the wrong to ſpend Time, and not march immediately to the Enemy. *Cyrus* made Anſwer to the Meſſengers; "Let him be aſſu-
"red, ſaid he, that there are not yet
"come out ſo many of them as there
"ought to be; and tell him this openly
"before all: But ſince it is his Opinion,
"I will lead out this Inſtant." ——— Having ſaid this, and having made his Supplications to the *GODS*, he lead the Army out. As ſoon as he began to put forward with more Diſpatch, he led the Way, and they follow'd; And they did it in a very orderly Manner, becauſe they underſtood how to march in Order, and had been exerciſed in it; They did it with Vigour and Reſolution, by means of their Emulation to each other, by having enured their Bodies to Labour, and having all their Officers at the Head of them; And they did it with Pleaſure, becauſe they were wiſe; for they knew and had long ſince learn'd, that it was their ſafeſt and eaſieſt Courſe, to cloſe with the Enemy; eſpecially when con-

ſifting of Archers, of Men armed with Javelins, and of Horſe. While they were yet out of Reach of the Enemy's Weapons; *Cyrus* gave out the Word, which was this, *Jove our Aſſiſtant and Leader!* When the Word came about to him again, he began the uſual *Hymn*, to the Youths of *Jove*, *Caſtor*, and *Pollux*. They all with great Devotion accompanied him with a loud Voice; for in ſuch a Circumſtance they who fear the Deities are the leſs in Fear of Men. When the Hymn was over, the Alike-honoured marching with Alacrity and perfect good Diſcipline, and at the ſame Time looking round at each other, calling by their Names thoſe that were on each Hand of them, and thoſe that were the next behind them, and frequently crying out, — Come on Friends! Come on brave Men! — they exhorted each other to follow. They that were behind hearing this, exhorted the foremoſt in return to lead on with Vigour and Reſolution. And *Cyrus* had an Army full of Spirit and of Ardour, in the Purſuit of Honour; full of Vigour, Boldneſs, mutual Exhortation, Diſcretion,

tion, and Obedience, which I think the moſt terrible to an Enemy.

THOSE of the *Aſſyrians* who fought from their Chariots in Front before the reſt, as ſoon as the *Perſian* Body was near and ready to cloſe in with them, mounted their Chariots and retreated to their own Body. Their Archers and their Men armed with the Javelin, and their Slingers made the Diſcharge of their Weapons a good while before they could reach their Enemy. As ſoon as the *Perſians* came up upon theſe Weapons, that had been thus diſcharged, *Cyrus* cried aloud, — "Now my brave "Men! let ſome Body diſtinguiſh himſelf and march quicker on! and tranſmit this Order to the reſt!" — They accordingly tranſmitted it. And ſome out of Zeal and Ardour, and out of Deſire to cloſe with the Enemy, began to run. The whole *Phalanx* follow'd running. *Cyrus* himſelf forgetting his ſlower Pace, led them on running; and cry'd out at the ſame Time, — "Who follows! who is brave! who will firſt "proſtrate his Man!" — They hearing

this, cry'd out in the ſame Manner; and as he firſt gave it out, ſo it ran through them all, who Will follow? Who is brave? In this Diſpoſition did the *Perſians* cloſe with the Enemy.

THE Enemy were no longer able to ſtand them, but turned, and fled to the Entrenchment; The *Perſians* following up to the Entrances of the Entrenchment, laid many of them on the Ground as they were preſſing on upon each other, and leaping in after thoſe that fell into the Ditch they killed them both Men and Horſes promiſcuouſly; For ſome of the Chariots of the Enemy were forced on in their Flight, and fell in amongſt the reſt. The *Median* Horſe, obſerving theſe Things, charged the Enemy's Horſe; and they gave Way before them. Then followed a Purſuit both of Horſes and Men, and a mighty Slaughter of both. They who were within the *Aſſyrian* Entrenchment, and were poſted at the Top of it, by Reaſon of the dreadful Spectacle before them and of their Terror, had neither Ability nor Skill to do Execution, with their Arrows and Javelins

lins upon thoſe that were making De- BOOK III.
ſtruction of their People. And learning preſently after, that ſome of the *Perſians* had cut their Way through, at the Entrances of the Entrenchment, they turned away and fled from the Top of it. The *Aſſyrian* Women and thoſe of their Allys, ſome of them, ſuch as had Children, and ſome that were of the younger Sort, ſeeing that they already began to fly in the Camp, ſet up a Clamour and run up and down in Conſternation, rending their Cloaths and tearing themſelves, and begging of every one they met not to fly and abandon them, but to ſtand by their Children, by them, and by each other. Here their Princes themſelves with thoſe they chiefly confided in, ſtanding at the Entrences of the Entrenchment, and mounting to the Top of it, fought themſelves, and encouraged the reſt. As ſoon as *Cyrus* knew how Things ſtood, being afraid leaſt being but few, they ſhould be but ill-treated by the great Multitude of the Enemy if they forced their Way in, he gave out Orders to retreat out of the Reach of the Enemy's Weapons, and required

Book III. their Obedience in ſo doiug. Here one might diſtinguiſh the Alike-honoured, and ſuch as were formed to due Diſcipline: For they inſtantly obey'd, and tranſmitted the Orders to the reſt. When they were out of the Reach of the Enemy's Weapons, they ſtood in their ſeveral Stations much more regularly than a Set of Dancers; every one knowing with great Exactneſs where he was to be.

CYROPÆDIA:

OR, THE

INSTITUTION

OF

CYRUS.

By *XENOPHON.*

BOOK IV.

CYRUS waiting there for ſome conſiderable Time with the Army, and having made it appear that they were ready to Fight if any would come out againſt them, ſince no Body ſtirred, lead

off at the Diſtance he thought proper, and they encamped.

THEN having placed his Guards, and ſent out his Scouts, he placed himſelf in the Midſt, and calling his Soldiers together he ſpoke to this Effect. ——
"Men of *Perſia!* I do in the firſt "Place give all poſſible Praiſe to the "Gods! I believe you all do the ſame: "For Wee have obtaind Conqueſt and "Safety. Out of what Wee poſſeſs "therefore it is our Duty to make the "Gods our Preſents of Gratitude and "Thanks in Return of theſe Things. "After this I give Praiſe to you all! "For the Action that is paſſed has been "performed by you all. When I have "made my Enquiry from the proper "Perſons what each Man deſerves, I "will endeavour both in Word and in "Deed to pay every Man his Due.—— "With reſpect to *Chryſantas* indeed, "who was the neareſt Centurian to me, "I need not enquire of others, but I "know myſelf how well he behaved. "For he performed all thoſe other Acts "that I believe you all did; And when

"I

" I gave out Orders to retreat, calling upon him particularly by Name; " He who had his Sword held up to " give his Enemy a Stroke, obey'd " me in the Inſtant; and forbearing to do " what he was about, performed my " Command. For he retreated himſelf, " and tranſmitted the Order with the " greateſt Diſpatch to others. So that " he got his Century out of Weapon's " Caſt before the Enemy perceived that " Wee were retreating; before they ex- " tended their Bows or threw their Ja- " velins; So that he was himſelf un- " hurt, and kept his Men unhurt by " this Obedience: But there are others, " ſaid he, that I ſee wounded. And " when I have examined at what Time " it was that they were wounded, I will " then declare my Opinion concerning " them. *Chryſantas* I now reward with " the Command of a Thouſand, as a " Man vigorous in Action, prudent, " and able both to obey and command. " And when GOD ſhall grant us any " farther Advantage, neither will I then " forget him. ____ And I am deſirous " too, ſaid he, to give you all an Ad- " vice; BOOK IV.

" vice: That you would never looſe
" the Remembrance and the Conſideration
" of what you now ſee by this Battle;
" that you may always have it ſettled
" in your Minds whether it is Flight,
" or Virtue rather, that preſerves the
" Lives of Men; Whether they who
" readily engage in Action come off
" the better; or they who are backward
" and unwilling; And that you may
" judge how great a Pleaſure it is that
" Victory affords. You may now the
" better make a Judgment of theſe Things,
" having had Experience of them, and
" the Affair having been ſo lately tranſ-
" acted. And, ſaid he, by having the
" Conſideration of theſe Things always
" preſent in your Minds, you will be-
" come the better Men. — Now like
" diſcreet and worthy Men favoured of
" Heaven, take your Suppers, make your
" Libations to the Gods, begin your
" Hymn, and be obſervant of the Word
" of Command!"

THIS ſaid, he mounted on his Horſe and rode off. Then coming to *Cyaxares*, and having congratulated with him as

was

was proper, having ſeen how Things ſtood there, and having enquired whether *Cyaxares* had any further Need of him, he rode back to his own Army. *Cyrus*'s Men having taken their Suppers, and placed their Guards as was proper, went to Reſt. BOOK IV

THE *Aſſyrians* upon their Prince being killed, and together with him all the braveſt of their Men, were all in a deſponding Condition; and many of them fled from the Camp in the Night. Upon ſeeing theſe Things, *Crœſus* and their other Allys loſt all Courage, for they were ſurrounded with Difficultys on all Sides. And what chiefly ſunk the Courage of them all, was, that, the principal Nation of all that were in the Army, were entirely confounded in their Opinions. So they quitted the Camp and went off in the Night.

AS ſoon as it was Day, and that the Camp appeared to be entirely abandoned, *Cyrus* immediately made the *Perſians* march firſt into it. Great Numbers of Sheep and Oxen had been left there by

Book IV. the Enemy; And many Waggons full of Abundance of valuable Things. After this, the *Medes* with *Cyaxares* marched in, and there took their Dinners. When they had dined, *Cyrus* called his Centurians together, and ſpoke to this Effect. "Friends! how many valuable Things "have we in my Opinion perfectly "thrown away when the Gods had de- "vered them into you Hands! For you "yourſelves ſee that the Enemy are "flying for Fear of us. And how can "any Body think that they, who, when "poſſeſſed of an entrenched Poſt, "quitted it and fled, can ſtand, and "look us in the Face upon fair Ground? "They who did not ſtand before they "had made Tryall of us, How ſhould "ſuch Men ſtand after they are bea- "ten, and have been ſo ill-treated by "us? How ſhould the worſt of thoſe "Men incline to fight us, of whom "the beſt have been deſtroyed?" Upon this ſomebody ſaid; "Why don't Wee "immediately purſue, when the Advan- "tages Wee have are ſo evident?" *Cyrus* reply'd, "Why becauſe we want "Horſe. And the beſt of the Enemy "and

" and ſuch as it is moſt for our Purpoſe Book IV.
" to take or to deſtroy, are retiring on
" Horſe-back. And thoſe that (with
" the Help of the Gods!) we are able
" to put to Flight, we are not able to
" take in the Purſuit." " Why then,
" ſaid they, do not you go to *Cyaxares*,
" and tell him theſe Things." To this he ſaid, " Come therefore, all of you
" along with me; that he may ſee
" we are all of us of this Opinion."
Upon this they all followed him, and ſaid what they thought was proper concerning the Things they deſired.

CYAXARES, partly out of a ſort of Envy becauſe they had begun the Diſcourſe upon the Subject, and partly perhaps becauſe he thought it beſt for him not to hazard another Battle, (for he was indulging himſelf in Pleaſure, and obſerved that many of the *Medes* were doing the ſame Thing,) ſpoke therefore in this Manner.——" I am convinced, *Cyrus!*
" by the Teſtimony both of my Eyes
" and Ears, that you *Perſians* of
" all Mankind, ſtudy the moſt how to
" keep yourſelves from being impotent,

" and

" and inſatiable in any Kind of Pleaſure.
" But my Opinion is, that it is by
" much the moſt advantageous Thing to
" be Maſter of one's ſelf in the greateſt
" Pleaſure of all. And what is there
" that gives Men greater Pleaſure than
" the good Fortune that has now befallen
" us? Therefore ſince We have that
" good Fortune, if We take care to
" preſerve it with Diſcretion and Tem-
" per, perhaps We may without Hazard
" grow old in Happyneſs. But if We
" uſe it greedily and inſatiably, and
" endeavour to purſue one Piece of good
" Fortune after another, take care leaſt
" We ſuffer the ſame Fate, that they
" ſay many People do at Sea, who by
" Means of their having been once
" fortunate, will never ceaſe repeating
" their Voyages till they are loſt. And
" as they ſay many do, who having ob-
" taining one Victory, and aiming at
" more, have loſt the firſt. If indeed
" the Enemy, who are fled, were fewer
" than Wee, perhaps Wee might pur-
" ſue thoſe with Safety; But conſider
" what Part of them it was that our
" whole Number fought and con-
" quered; the reſt were out of the Ac-
" tion;

" tion; and unleſs we force them to fight, Book IV.
" are going their Ways meanly and ig-
" norantly, without knowing their own
" Strength or ours. If they ſhall find
" that they are not leſs in Danger in
" retreating, than they are in ſtanding
" us, how can it happen otherwiſe, than
" that Wee ſhall force them, even a-
" gainſt their Wills, to be brave? For
" be aſſured that you are not more de-
" ſirous to ſeize their Wives and Chil-
" dren, than they are to preſerve them.
" And conſider even Swine, that they,
" though many in Number, betake
" themſelves to flight, together with
" their Young, as ſoon as they are diſ-
" covered: But if any Man purſue one
" of their little ones, the Sow though ſhe
" be ſingle, does not continue her Flight,
" but attacks the Purſuer that attempts
" to take it. Now theſe Men, upon
" this late Occaſion, had ſhut them-
" ſelves up in an Entrenchment, and let
" themſelves be parcelled out by us in
" ſuch a Manner as put it into our Power
" to engage as many of them as we plea-
" ſed. But if we march up to them in
" an open Country, and they ſhall have
" learnt to divide and extend themſelves,

" ſo

" ſo that part of them ſhall oppoſe us
" in Front, part upon one Wing, and
" part upon another, and ſome in our
" Rear; Do you then take care leaſt
" We every one of us ſtand in need of
" many more Hands and Arms than We
" have. Beſides, ſaid he, now that I
" obſerve the *Medes* to be enjoying
" themſelves, I ſhould be very unwilling
" to rouſe them from their Pleaſures,
" and compel them to throw themſelves
" into Danger."

THEN *Cyrus* in reply ſaid, —— " You ſhall compel no one. Do but " allow thoſe to follow me that are wil- " ling to do it. Perhaps We may come " back and bring you and every one of " theſe Friends of yours what you will " all be pleaſed with. We will not pur- " ſue the main Body of the Enemy; " For how ſhould we be able to lay our " Hands on them? But if Wee meet " with any Thing ſtraggling from the " reſt of the Army, or left behind; " We will come and bring it you. Con- " ſider then, ſaid he, that, when you " wanted us, wee came a long Journey

" to

" to do you Pleaſure. It were but juſt Book IV.
" therefore, that you ſhould gratify us
" in Return; that we may go Home
" poſſeſs'd of ſomething, and not all of
" us have our Eye to your Treaſure.——
Here *Cyaxares* ſaid; " If any one indeed
" would attend you of his own Accord,
" I ſhould think my ſelf obliged to you."
" Send with me then one of theſe credi-
" dible Perſons who ſhall tell your
" Meſſage." " Come! ſaid he, take
" which of them you pleaſe." ——
And there happen'd to be that Perſon preſent who had call'd himſelf his Relation, and that he had kiſs'd. *Cyrus* therefore immediately ſaid, " I am con-
" tented with this Man." " Let him
" therefore, ſaid he, attend you; And do
" you, ſaid he, declare, that any one
" who is willing, may go with *Cyrus*."
So, taking this Man with him, he went out. As ſoon as he came out, *Cyrus* preſently ſaid to him, " Now you will
" make it appear whether you ſpoke
" Truth when you ſaid you were delight-
" ed with the Sight of me." " When
" you propoſe this Matter, ſaid the
" *Mede*, I will not abandon you." " And

Book IV. " will not you, ſaid *Cyrus*, yourſelf " eſpouſe it, and propoſe it to others?" Then, with an Oath, " By *Jove!* ſaid he, " I will! and that till I make you de- " lighted with the Sight of me!" Then did this Meſſenger of *Cyaxares* diſcharge himſelf with Zeal in all Reſpects by declaring his Meſſage to the *Medes*; and added this of himſelf; " That, for his " Part, he would not deſert this beſt " and moſt excellent of Men, and what " was above all, this Man who derived " his Original from the Gods!

While *Cyrus* was tranſacting theſe Affairs, there came Meſſengers from the *Hyrcanians*, as if by divine Appointment. The *Hyrcanians* are Borderers upon the *Aſſyrians*; They are no great Nation, and therefore ſubject to the *Aſſyrians*; They at that Time, it ſeems, conſiſted of Horſe, and do ſo at this Day: The *Aſſyrians* therefore uſed them as the *Lacedæmonians* do the People of *Sciros*, not ſparing them in Fatigues and Dangers; And they at that Time had commanded them to make the Rear-Guard, being a thouſand Horſe, that in caſe

caſe any Danger preſſed upon them in the Rear, theſe Men might have it fall upon them before it reached themſelves. The *Hyrcanians* being to march behind all, had their Waggons and Domeſticks in the Rear. For moſt of the Inhabitants of *Aſia* are attended in their military Expeditions by thoſe that they live with at Home. And the *Hyrcanians* at that Time attended the Service in that Manner. Conſidering therefore with themſelves what they ſuffer'd under the *Aſſyrians*; that their Prince was now dead, and they beaten; that the Army was now under great Terror; that their Allies were in a deſponding Condition, and were quitting them; Upon theſe Conſiderations this appear'd to them to be a noble Opportunity to revolt, if *Cyrus*'s Men would but fall upon the Enemy in Conjunction with them. Accordingly they ſent Meſſengers to *Cyrus*; For ſince the Battle, his Fame was grown to the greateſt Height.

THE Men that were ſent told *Cyrus*, "That they had a juſt Hatred to the "*Aſſyrians*; that if he would now march

" up to them, they themſelves would " be his Aſſiſtants, and lead him the " Way." They gave him likewiſe Accounts of the Circumſtances of the Enemy, as Men who were extreamly deſirous to animate him to this Expedition. Then *Cyrus* asked them, " Do you think, ſaid " he, thatWe can get up with them be- " fore they get into their Fortreſſes? " For, ſaid he, wee take it to be a very " great Misfortune that they fled with- " out our Knowledge." This, he ſaid, with Intention to raiſe in them the greateſt Confidence poſſible in himſelf and his People. They reply'd, " That if he " and his Men, ſetting out early in the " Morning marched with Expedition, " they might come up with them even " the next Day; for by Reaſon of their " Multitude, and the Number of their " Carriages, they marched very ſlowly. " And beſides, ſaid they, having had no " Reſt the Night before, they marched " but a little Way, and are now encamp- " ed." Then *Cyrus* ſaid, " Have you " any Pledge therefore to give us of the " Truth of what you ſay?" " Wee " will go, ſaid they, this Inſtant, and bring

" bring you Hoſtages to Night. Do Book IV.
" you only give us the Security of your
" taking the Gods to witneſs on your
" Part, and give us your right Hand;
" that what wee our ſelves thus receive
" from you, Wee may carry to the reſt
" of our People." Upon this he gave them the Teſtimonials of his Faith, that " If they accompliſh'd what they ſaid, " he would treat them as faithful Men " and Friends; and that they ſhould not " be of leſs Conſideration with him than " the *Perſians* or *Medes.*" And at this Day it may be obſerved that the *Hyrcanians* are employ'd in conſiderable Truſts; and are poſſeſs'd of Governments, as thoſe of the *Perſians* and *Medes* are that appear worthy of them.

WHEN they had ſupp'd, he lead out the Army while it was yet Day; and he order'd the *Hyrcanians* to ſtay, that they might go with him. All the *Perſians*, as one may naturally ſuppoſe were immediately out. *Tygranes* likewiſe with his Army was the ſame. But of the *Medes* ſome marched out, becauſe while they were yet Boys they had been

Friends to *Cyrus* while a Boy; Some becauſe by converſing with him in his Huntings, they were much taken with his Temper and Manners; Some out of Gratitude becauſe they thought him the Man who had relieved them when they were under very great Terror; Some, by his appearing already to be a Man of great Dignity and Worth, had Hopes that he would ſtill grow farther ſo as to be prodigiouſly fortunate and great; Some becauſe they were deſirous to return him that Friendſhip and Service, that he had done them while he lived among the *Medes*; For out of his good Nature, he had performed ſeveral Services with his Grandfather for many of them: But moſt Part of them, when they ſaw the *Hyrcanians*, and that it was diſcours'd abroad that they were to lead the Way to mighty Advantages, marched out in order to get ſomething. So almoſt all the *Medes* marched, except thoſe that were in the Tent with *Cyaxares*. Theſe remained; and the Men that were under their Command. The reſt haſtned out with Zeal and Pleaſure as not going by Conſtraint, but voluntarily

rily, and with Deſign to oblige. When they were out he went to the *Medes*. He firſt commended them, and pray'd, "That the *GODS*, being propitious "both to them, to himſelf, and to his "People, would vouchſafe to conduct "them! And then that he himſelf might "be enabled to make them grateful Re-"turns of this their Zeal!" In the laſt Place he told them, that the Foot ſhould lead the Way, and bid them follow with their Horſe.—— And wherever they reſted, or ſuſpended their March, he order'd them to ſend off ſome People to him, that they might be informed of what was proper upon every Occaſion.——— Upon this, he order'd the *Hyrcanians* to lead the Way; And they asked him this Queſtion, "Why, ſaid "they, don't you ſtay till we bring our "Hoſtages, that you may march with "the Pledges of our Fidelity in your "Hands?" He is ſaid to have reply'd thus; "Why, ſaid he, I conſider that "we have all of us Pledges of your Fi-"delity in our own Hearts and Hands; "For we take ourſelves to be ſo well "provided that, if you tell us Truth,

Book IV. "we are in a Condition to do you Ser-
"vice; And if you deceive us, wee
"reckon that we ſtand upon ſuch a Foot
"as not to be ourſelves in your Power,
"but rather, if the Gods ſo pleaſe,
"that you will be in ours. Since then,
"ſaid he, O *Hyrcanians!* you ſay that
"Your People march the hindermoſt,
"as ſoon as you ſee them, ſignify to us
"that they are your People that we may
"ſpare them." —— The *Hyrcanians* hearing theſe Things lead the Way as he order'd. They admir'd his Firmneſs of Mind, and were no longer in Fear either of the *Aſſyrians*, the *Lydians* or their Allies; but only, leaſt *Cyrus* ſhould be convinced that whether they were preſent or abſent they were of little Significance.

While they were upon the March and Night was come on, a clear Light from Heaven is ſaid to have appear'd to *Cyrus*, and to the Army; So that all were ſeized with a Shivering at the divine Appearance; but inſpired with Boldneſs againſt the Enemy. As they marched without Incumbrance and with Diſpatch, they

they probably rid abundance of Ground; and at the Dawn of Day, they were near the *Hyrcanian* Army. —— As ſoon as the Meſſengers diſcover'd them, they told *Cyrus* that theſe were their People: "They ſaid they knew them by their "being the hindermoſt and by their Mul-"titude of Fires." Upon this, he ſent one of the two Meſſengers to them, ordering him to tell them, "If they were "Friends, immediately to meet him "holding out their right Hands." He ſent ſome of his own People with them, and bid them tell the *Hyrcanians*, "That "when he and his People ſaw them ad-"vancing, they themſelves would do "the ſame Thing." So one of the Meſſengers ſtay'd with *Cyrus*, the other rode off to the *Hyrcanians*. While *Cyrus* was obſerving what the *Hyrcanians* would do, he made the Army halt; and the Chief of the *Medes* and *Tygranes* rode up to him and asked him, what they were to do? He told them thus, "This Body that is near us is that of "the *Hyrcanians*. One of their Meſ-"ſengers is going to them, and ſome of "our People with him, to tell them, if

" if they are Friends, to meet us with
" their right Hands held out; Therefore
" if they come in this Manner, do you
" every one in your ſeveral Stations re-
" ceive them with your right Hands as
" they come, and encourage them. If
" they take to their Arms, or attempt to
" fly: Do you endeavour to let none of
" theſe that we firſt meet with eſcape."
He gave theſe Orders; And the *Hyrcanians* having heard the Report of the Meſſengers, were in great Joy; and mounting their Horſes at a Leap, came up as was told them with their right Hands extended. The *Medes* and *Perſians* on their Side received them with their right Hands, and encouraged them. Upon this *Cyrus* ſaid, " *Hyrcanians!* we now truſt to you!
" It is your Part to be in the ſame Diſ-
" poſition towards us! But in the firſt
" Place, ſaid he, tell us this; How far
" from hence is the Place where the
" Enemy's Commanders are, and their
" main Body?" They ſaid in Anſwer,
" That it was little more than a Para-
" ſang."

UPON this Occaſion, *Cyrus* ſaid; "Come on then! ſaid he, Men of *Perſia*! *Medes*! and you *Hyrcanians*! "for to you I now ſpeak as to Confe- "derates and Shares with us in all "Things. You ought all now to be aſ- "ſured, that Wee are in ſuch a Circum- "ſtance, as muſt bring upon us the "greateſt Severities of Fortune, if we "act in it remiſly and faintly. For the "Enemy know for what Purpoſes Wee "come. If we march to the Enemy "with Vigour and Spirit, and charge "home, you will ſee them, like Slaves "that have run away and are diſcover- "ed, ſome ſupplicating for Mercy, "ſome flying, and ſome without Preſence "of Mind enough to do either. For, "beaten as they are, they will ſee "us come upon them, and thinking "of our coming will be ſurprized, "without Order, and without be- "ing prepared to fight. If there- "fore we deſire hence forward to take "our Meals, to paſs our Nights, "and to ſpend the reſt of our Lives "with Pleaſure; Don't let us give them

"Leiſure

" Leiſure to contrive or execute any
" Thing that may be for their own Ser-
" vice; nor to know ſo much as that
" Wee are Men; But let them fancy
" that all is Shields, Swords, Cutlaces,
" and Blows that falls upon them. And
" do you *Hyrcanians!* ſaid he, extend-
" ing yourſelves in Front before us,
" march firſt; that by the Appearance
" of your Arms, We may keep conceal-
" ed as long as poſſible. When I get
" up with the Enemy's Army, Do you,
" each of you, leave with me a Troop
" of Horſe, that I may make uſe of
" them, in caſe of Need, remaining in
" the Camp. Do you Commanders, and
" your Men of moſt Years, if you are
" wiſe, march together in cloſe Order,
" leaſt meeting perhaps with a cloſe Bo-
" dy, you be repulſed. Send out your
" younger Men to purſue; Let theſe
" diſpatch the Enemy; for it is our ſafeſt
" Courſe at this Time to leave as few of
" the Enemy alive as we can. But leaſt,
" what has happened to many Victors,
" a Turn of Fortune befall us, Wee
" ought ſtrictly to guard againſt turn-
" ing to plunder; and as he that does it
" can

" can no longer be reckoned a Man, but Book IV.
" a meer Bearer of Baggage, ſo any
" one that will is free to uſe him as
" a Slave. You ought to be ſenſible that
" there is nothing more gainfull than
" Victory; for the Victor ſweeps all a-
" way with him, both Men, Women,
" and Treaſure, together with the whole
" Country. Keep your Eye therefore
" intent only upon the Preſervation of
" Victory, for even the Plunderer him-
" ſelf is comprehended in it. And re-
" member this too in your Purſuit, that
" you return again to me while it is yet
" Day; For after it is dark, Wee will
" give Admittance to none."

HAVING ſaid this, he diſmiſſed them, every one to his own Century, and ordered them withall to go their Ways and ſignify theſe Things, every one to his Chiefs of Ten; For the Chiefs of Tens were all in Front, ſo as to be able to hear; And he bid them order the Chiefs of Tens to give theſe Directions, each to his own Ten; Upon this, the *Hyrcanians* lead the Way; He himſelf marched with the *Perſians* in the Center, and formed the Horſe

Horſe as uſual upon each Wing. As ſoon as his Army appeared, ſome of the Enemy were aſtoniſhed at the Sight; ſome already diſcovered what it was; Some told it about; Some ſet up a Clamour; Some looſed their Horſes; Some packed up their Effects; Some threw the Arms from off the Beaſts of Burthen, and ſome armed themſelves; Some mounted their Horſes; Some bridled them; Some helped the Women up upon the Waggons; Some laid hold of what they had of greateſt Value, to ſave it; And ſome were found burying ſuch Kind of Things; But moſt of them betook themſelves to Flight. It muſt needs be thought that they were taken up with theſe Things, and many more of various Kinds; excepting only that no Body fought, but that they were deſtroy'd without making any Oppoſition. *Cræſus* the King of the *Lydians*, it being the Summer Seaſon, had ſent away his Women in the Night in Chariots before, that they might travel with the more Eaſe in the Cool; and he himſelf with his Horſe had followed after. The *Phrigian*, they ſay, who was Prince of that *Phrigia* that lyes upon

the *Helleſpont*, did the ſame. But as ſoon as they perceived the Runaways, and that ſome of them came up with them having got Information of what had happened, they fled in the utmoſt Haſte. The Kings of the *Capadocians*, and of the *Arabians* that were at hand, and without their Corſlets, thinking themſelves ſecure, the *Hyrcanians* killed. But the greateſt Number of thoſe that dyed upon this Occaſion were *Aſſyrians* and *Arabs*; for being in their own Country, they were moſt remiſs in marching off. The *Medes* and *Hyrcanians* performed ſuch Things in the Purſuit, as are uſual for Men that have gained the Victory. But *Cyrus* ordered the Horſe that had been left with him, to ride round the Camp, and kill all ſuch as they ſaw going off with their Arms; and to thoſe that remained he ordered it to be proclaimed, "That all "Soldiers of the Enemy whatever, whe-"ther Horſe-men, Targeteers, or Archers, "ſhould bring their Arms, all bound "up together, away to him; and leave "their Horſes at their Tents; and that "if any refuſed to do thus, he ſhould "immediately looſe his Head." —— Some

Some with their Swords drawn, ſtood round in Order; they who had Arms brought them away, and threw them down upon the Place that he appointed them; and they that he ordered for that Service, burnt them.

But *Cyrus* then reflecting that they were come without either Meat or Drink; and that without theſe it was impoſſible to carry on a War, or do any Thing elſe; Conſidering therefore how he might be ſupply'd with theſe Things the ſooneſt, and in the beſt Manner, it came into his Mind that it was abſolutely neceſſary for all Men that were engaged in military Service, to have ſome certain Perſon to take Care of the Tent; and who ſhould provide all Things neceſſary for the Soldiers when they came in. He judged therefore that of all People in the Camp theſe were the moſt likely to be left behind, becauſe of their being employ'd in packing up the Baggage: So he ordered Proclamation to be made that all the Officers of this Kind ſhould come to him; and where there was no ſuch Officer, that the oldeſt Man of that Tent

Tent ſhould attend; He denounced all Manner of Severity to him that ſhould diſobey. But they all paid Obedience inſtantly, having ſeen their Maſters do it before them. When they were preſent he commanded all ſuch as had Neceſſarys in their Tents for two Months and upwards to ſit down. When he had obſerved theſe he again commanded all ſuch as were provided for one Month to do the ſame. Upon this almoſt all of them ſat. When he found this, he ſpoke to them thus. "Come then, good "People! all thoſe of you who would "avoid Evil, and deſire to obtain any "good from us! Do you with Readineſs "and Zeal take care, that in each Tent "there be prepared double the Portion "of Meat and Drink that you uſed to "provide each Day for your Maſters "and their Domeſticks; And have all "Things elſe ready that will contribute "to furniſh out a handſome Entertain-"ment; taking it for granted that the "Party conquering will be preſently "with you, and will require to have "all Things neceſſary provided for them "in Plenty. Know therefore that it

" may be of Service to you to receive " theſe Men in the moſt unexceptionable " Manner." Having heard theſe Things, they executed the Orders with the greateſt Diligence. And having called the Centurians together, he ſpoke to this Effect.

" We know, Friends! that it is now " in our Power to take our Dinners firſt, " before our Allys who are abſent, and " to apply the moſt exquiſite Meats and " Drinks to our own uſe: But in my " Opinion, this Dinner will not do us " ſo much Service as our making it ap- " pear that We are careful of our Allys. " Nor will this good Entertainment add " more to our own Strength, than we ſhall " gain by making our Confederates zea- " lous and hearty in our Intereſt. If " We appear ſo negligent of thoſe that " are purſuing and deſtroying our Ene- " mys, and fighting in caſe there are any " that oppoſe them; that they find We " have dined before We know what " they are doing; How can it happen " therwiſe, than that We ſhall appear " vile in their Sight, and looſe our " Strength

" Strength by looſing our Allys? But Book IV.
" to be careful that they who are en-
" gaged in Fatigues and Dangers, may
" have all Neceſſarys ready for them
" when they come in; This, I ſay, is
" the Treat that ſhould more delight you
" than the preſent Gratification of your
" Bellys. And conſider, ſaid he, that if
" We were to act without any reſpect
" to our Friends, yet to cram with Meat
" and Drink, is not at all proper with
" regard to ourſelves. For We have
" a great many Enemy's in the Camp,
" looſe and unconfined; It is our Bu-
" ſineſs to be upon our Guard againſt
" them; and to keep a Guard upon them,
" that We may have People to do all
" neceſſary Things for us. Our Horſe
" are abſent, and give us cauſe to be
" in ſome Concern and Doubt, where
" they are, whether they are to come
" back to us, or whether they are to
" ſtay. So that in my Opinion, Friends!
" the Meat and Drink the moſt for our
" Purpoſe at preſent, ought to be, what
" one can imagine of moſt Uſe to pre-
" ſerve us from being drowſy and re-
" miſs.——Yet farther, I know that there

" are great Treaſures in the Camp. And
" I am not ignorant that it is in our
" Power to appopriate to ourſelves what
" We pleaſe of theſe Things, that be-
" long in common to all that were joint-
" ly concerned with us in taking them:
" But I am of Opinion that our taking
" them to ourſelves cannot be a greater
" Gain to us, than by making ourſelves
" appear to theſe Men to be juſt and
" honeſt, to purchaſe by that Means ſtill
" a greater Share in their Affection than
" we have yet obtained. And I am of
" Opinion, ſaid he, to give up the Diſ-
" tribution of theſe Treaſures, to the
" *Medes*, *Hyrcanians*, and *Tygranes*,
" when they come: and even to reckon
" it an Advantage if they allot us the
" ſmalleſt Share. For by means of their
" Profit they will, with the more Plea-
" ſure, remain with us. And the taking
" a preſent Advantage, may indeed af-
" ford us ſhort-lived Riches; But they
" that give up this acquire by it in Re-
" turn thoſe Things from whence Riches
" flow. And in my Opinion, this may
" procure much more laſting Riches to us
" and ours. —— It was for this End,

" I think, that we practiſed at home that Book IV.
" Continence and Command over our-
" ſelves in the Concerns of the Belly,
" and in Matters of unſeaſonable Pro-
" fit; that we might be able, when Oc-
" caſion ſerved, to make uſe of theſe
" Qualitys for our Advantage. And up-
" on what greater Occaſion, than the pre-
" ſent one, We can ſhew the Virtue of
" our Inſtitution, I do not ſee."

THUS he ſpoke; and *Hyſtaſpes*, a *Perſian*, and one of the Alike-honoured, ſpoke in Favour of his Opinion in this " Manner; " It were indeed a ſad Caſe, " *Cyrus!* if, in hunting, We can con-
" tinually maſter ourſelves, and abſtain
" from Food, in order to get Poſſeſſion
" of ſome Beaſt, and perhaps of very
" little Value; and when we are in Pur-
" ſuit of all that's valuable in the
" World, We ſhould not think it very
" unbecoming us to ſuffer ourſelves to
" be ſtopped in our Courſe by any of
" thoſe Things, that have the Command
" indeed of mean Men, but are inferior
" and ſubſervent to the Deſerving." Thus ſpoke *Hyſtaſpes* in ſupport of *Cyrus*'s

Opinion; the reſt approved it. Then *Cyrus* ſaid, "Well then, ſince We "agree in theſe Matters, Do you "ſend out five Men of each Company, "and ſuch as are the moſt diligent and "careful; Let theſe march round; And "thoſe whom they find employ'd in "providing the Neceſſarys let them "commend: Thoſe whom they find "negligent let them chaſtiſe, without ſpa-"ring them, any more than if they "themſelves were their Maſters." Theſe Men executed their Order.

By this Time ſome of the *Medes* drove up ſeveral Waggons, that had ſet out before from the Camp, and that they had taken and turned back, loaden with Things that the Army was in want of. Some of them brought Chariots that they had taken, ſome full of the moſt conſiderable Women; who were ſome of them of the legitimate Sort, others of them Courtezans that were convey'd up and down by theſe People upon the Account of their Beauty. For to this Day all the Inhabitants of *Aſia*, in Time of War, attend the Service accompanied with what they

they value the moſt; and ſay that they fight the better when the Things that are moſt dear to them are preſent. For they ſay that they muſt of Neceſſity defend theſe with Zeal and Ardour. Perhaps indeed it is ſo; But perhaps they do it only to indulge their Pleaſure.

CYRUS obſerving the Things that were performed by the *Medes* and *Hyrcanians*, was almoſt angry with himſelf and with thoſe that were with him; for the others ſeemed to outſhine them at that Time, and to be continually making ſome Advantage or other, while they themſelves ſtood quiet in an idle Station. For they that brought the Prizes, after ſhewing them to *Cyrus* rode off again in Purſuit of others; For they ſaid that they were ordered ſo to do by their Commanders. *Cyrus*, though nettled at this, yet ordered the Things away to a particular Station; then calling the Centurians again together and ſtanding in a Place where what he ſaid might be heard, he ſpoke thus;—— I believe, Friends! "We are all convinced that if We had "had the taking of theſe Things that

" have juſt now appeared before us, all
" the *Perſians* in general would have
" been great Gainers, and We probably
" the greateſt who had been perſonally
" concerned in the Action. But how
" We who are not able of ourſelves to
" acquire theſe Things, can poſſibly get
" them into our Poſſeſſion, I do not yet
" ſee; unleſs the *Perſians* procure a Bo-
" dy of Horſe of their own: For you
" obſerve ſaid he, that We *Perſians*
" are poſſeſſed of Arms that are proper
" to repell Enemys that will cloſe with
" us; but when they are once repuls'd,
" What Horſemen, Archers, Targeteers
" or Darts-men, while We are without
" Horſe, can We poſſibly take or de-
" ſtroy in their Flight? Who would
" fear to annoy us, whether Archers,
" Darts-men, or Horſe, when they know
" very well that there's no more danger
" of receiving any Hurt from us, than
" from Trees that grow fixed in the
" Ground? If theſe Things are thus, is
" it not plain that the Horſe-men now
" with us reckon all Things, that fall in-
" to our Hands not leſs theirs than ours?
" Nay perhaps even more? Upon this
" Foot

" Foot therefore do Things now neceſ- BOOK IV.
" ſarily ſtand. But if We get a Body
" of Horſe not inferiour to themſelves,
" is it not evident to you all that We
" ſhall be able, without them, to per-
" form the ſame Things againſt the Enemy
" that We now do with them? And
" that We ſhall have them in a more
" humble Diſpoſition towards us? For
" when they have a Mind either to go
" or ſtay, it will be of leſs Concern to
" us, if We are of ourſelves, ſuffici-
" ent without them. But be this as it
" will, yet no one, I believe, will be
" of a contrary Opinion to me in this,
" that for the *Perſians* to have a Body
" of Horſe of their own, is not a Mat-
" ter that is entirely indifferent. ——
" But then perhaps you are conſidering
" how this can be brought about ——
" Suppoſing then that We incline to
" conſtitute a Body of Horſe, let us
" examine what it is We have, and
" what it is We want. Here are Horſes
" in great Number that are left in the
" Camp; and there are Bridles to man-
" nage them; and all other Things that
" are proper for the uſe of ſuch as keep

" Horſes,

" Horſes. And we have likewiſe the
" Things that are proper for the Uſe of
" a Horſeman himſelf; Corſelets for the
" Defence of his Body, and Lances that
" we may either uſe in throwing or at
" Hand. What then remains? It is
" plain we muſt have Men. And theſe
" we have more certainly than any Thing;
" for there is nothing ſo much belongs
" to us as we do to our ſelves. ——
" But perhaps ſome Body will ſay, that
" we do not underſtand it. —— Nor,
" by *Jove!* have any of thoſe who un-
" derſtand it now, attained the Skill be-
" fore they learn'd it." —— But they learn'd it, ſome Body may ſay, when they were Boys. —— And have Boys the better Faculty to learn Things, that are told them, or ſhewn them, or have Men? And when they have once learn'd, which of them have Bodies the moſt able to undergo Labour, Boys or Men? Then, we have that Leiſure for Learning, that neither Boys have, nor other Men. For we have neither the Uſe of the Bow to learn as Boys have; for we know it already; Nor throwing of the Javelin, for we know that too; Nor

" have

" have we that continual Employment Book IV.
" that other Men have, ſome in Agricul-
" ture, ſome in Trades, and ſome in other
" particular Affairs. We have not on-
" ly Leiſure to practiſe military Affairs,
" but we are under a Neceſſity of doing
" it. Nor is this, as many other military
" Matters are, a Thing of Difficulty, as
" well as of Uſe; For is it not pleaſant-
" er upon the Road to be on Horſeback,
" than to travel on Foot? And where
" Diſpatch is required is it not a Pleaſure,
" to get quickly to a Friend, when there
" is Occaſion? or readily to overtake
" either a Man or a Beaſt in the Purſuit?
" And is it not a Convenience, that
" whatever Arms are proper to be car-
" ried, the Horſe helps to carry them?
" For to have Arms and to carry them
" is the ſame Thing. And as to what
" one may have moſt Reaſon to fear,
" that we may perhaps be oblig'd to
" come to Action on Horſeback, before
" we are yet well skill'd in the Work;
" and that we may become neither able
" Foot-men, nor able Horſe-men; even
" this is not a Difficulty that is uncon-
" querable. For whenever we pleaſe,

" we

" we are immediately at Liberty to fight
" on Foot; nor ſhall we unlearn any
" Thing of our Skill as Foot-men by
" learning to ride."

Thus *Cyrus* ſpoke; And *Chryſantas* ſpeaking in Favour of the ſame Opinion, ſaid thus; " I am, ſaid he, ſo deſirous
" of learning to ride, that I reckon, were
" I a Horſe-man, I ſhould be a flying
" Man. As Matters now ſtand, were
" I to run a Race with a Man, I ſhould
" be contented if I got but by the Head
" before him; or if I ſaw a Beaſt running
" by, I would be contented, if, upon
" the Stretch, I could contrive to reach
" him with my Bow or Javelin before
" he got at a great Diſtance from me.
" But if I become a Horſeman, I ſhall
" be able to kill any Man though at as
" great a Diſtance as I can ſee; And in
" the Purſuit of Beaſts, ſome I ſhall be
" able to come up with, and to ſtrike
" them at hand, others I ſhall be able
" to reach with my Javelin, as well as
" if they ſtood ſtill; for if two Crea-
" tures are ſwift alike they continue as
" near to each other as if they ſtood ſtill.

" Of

" Of all Creatures, they, that, I think,
" raiſe my Envy and Emulation the
" moſt, are the Centaurs; if there were
" ever any. Creatures that with the
" Underſtanding of Man, are capable
" of Contrivance and Forecaſt; who with
" their Hands can effect what is proper
" to be done; and have the Swiftneſs and
" Strength of the Horſe, ſo as to overtake
" what flies them, and over-turn what
" oppoſes them. So, when I am a Horſe-
" man, all theſe Powers do I carry with
" me. I ſhall be able to contrive Things
" with my Underſtanding, as a Man;
" my Arms I ſhall carry in my Hands;
" with my Horſe I ſhall purſue; and
" by my Horſe's Strength over-turn
" what oppoſes me. But then I ſhall
" not be bound down and grow to him,
" like the Centaurs; And this is certain-
" ly better than to be incorporated with
" him. For Centaurs, I fancy, muſt be
" at a Loſs both how to uſe ſeveral Con-
" veniencies diſcover'd by Men; And
" how to enjoy ſeveral Pleaſures natural
" to Horſes. But I when I have learn'd
" to ride, and am mounted on Horſeback,
" ſhall perform the Part of a Centaur;

" and

" and when I diſmount, I ſhall take my
" Meals, cloath my ſelf, and take my
" Reſt, as other Men do. So that what
" am I but a Centaur, free and ſeparable
" when I pleaſe; and then, when I pleaſe,
" of a Piece again? Beſides I have this
" Advantage of the Centaur, ſaid he,
" that he ſaw but with two Eyes, and
" heard but with two Ears; but I ſhall
" ſee with four Eyes, and receive Noti-
" ces of Things by Means of four Ears.
" For the Horſe, they ſay, diſcovers to
" Men many Things that he before-
" hand ſees with his own Eyes; and gives
" them notice of many Things that he be-
" forehand hears with his own Ears.
" Write me down therefore, as one of
" thoſe that are deſirous to ſerve on Horſe-
" back." ——— " And us too, ſaid
" all the others." ——— Upon this
" *Cyrus* ſaid; " Since then, ſaid he, we
" are ſo much of this Opinion; what if
" we ſhould make it a Law, that it ſhould
" be ſcandalous, for any of thoſe amongſt
" us, that I furniſh with Horſes, to be
" ſeen travelling on Foot, let the Way
" he is to go be little or great; that Men
" may imagine we are entirely Cen-
" taurs?" ——— This Propoſal he
made

made them; and they all gave their Con- BOOK IV.
ſent. So that at this Day the *Perſians* ſtill put it in Practice; and none of the conſiderable Men among the *Perſians* are ever to be ſeen travelling on Foot of their own good Will.

THESE Men were employ'd in theſe Diſcourſes. But when the Middle of the Day was paſt, the *Median* Horſe and the *Hyrcanians* rode up and brought with them both Horſes and Men that they had taken. For as many as deliver'd their Arms they did not kill. When they rode up, *Cyrus* firſt asked them, whether they were all come ſafe? When they ſaid that they were; he then ask'd them what they had done? And they related the Things that they had performed; and gave magnificent Accounts how manfully, they had acted in every Particular. He hearken'd with Pleaſure to all that they had a Mind to tell him; and then commended them thus; "It is apparent, how "well you have behaved, for you are "now in Appearance taller, more beau-"tiful, and more terrible than before!" He then ask'd them, "How far they had "gone? and whether the Country was

"in-

" inhabited?" They told him, " They " had gone a great Way; that the whole " Country was inhabited, and full of " Sheep, Goats, Oxen, and Horſes, Corn, " and all valuable Things." " There " are two Things then, ſaid he, that we " are to take care of; how to ſubject the " People that are the Poſſeſſors of theſe " Things; and how to make them re- " main upon the Place. For a Country " well inhabited is a very valuable Ac- " quiſition; but one deſtitute of Men is " deſtitute of every Thing that is good. " All thoſe that ſtood to their Defence, " ſaid he, I know you have kill'd; And " you did right: For this is of the great- " eſt Importance for the maintaining of a " Victory. Thoſe that deliver'd their " Arms you have taken. And if We " diſmiſs them, we ſhould do what, I " ſay, would turn to our Advantage: " For, firſt We ſhall not be under a " Neceſſity of being upon our Guard " againſt them; nor of keeping a Guard " upon them; nor of furniſhing them " with Proviſions, for certainly we ſhould " not be for ſtarving them; Then by diſ- " miſſing them, We ſhall have the

" greater

" greater Number of Captives; For, if " we conquer the Country, all will be " our Captives, that inhabit it; and the " reſt, when they ſee theſe living and " ſet at Liberty, will the more readily " remain, and rather chuſe to ſubmit " than to continue in War. —— This " is my Judgment; but if any other " Perſon ſees what is better, let him ſay " it." —— But they, having heard theſe Things agreed to act accordingly.

So *Cyrus*, having call'd for the Priſoners, ſpoke thus. " Friends! ſaid he, " by your preſent Submiſſion, you have " preſerv'd your Lives. And for the " future, if you behave in the ſame Manner, no Ill whatever ſhall befall you, " unleſs it be that the ſame Perſon will " not govern you, that govern'd you before: But you ſhall inhabit the ſame " Houſes; and you ſhall cultivate the " ſame Territory; and you ſhall live " with the ſame Wives; and you ſhall " rule your Children as you do now; But " you ſhall neither make War upon us, " nor upon any one elſe; And if any

" other injure you, we will fight for you.
" And that no Body may order you out
" upon military Service, bring your Arms
" to us. And to thoſe that bring them,
" Peace! and what I promiſe ſhall be made
" good to them without Fraud. But we
" will make War upon thoſe that refuſe
" to lay their Arms aſide. But then if
" any of you ſhall come to us, and ſhall
" appear to do any Action, or to give
" any Information, in Friendſhip and
" good Will to us; him will we treat as
" a Benefactor and a Friend, not as a
" Slave. Let theſe Things therefore be
" known to you; And do you tell them
" to the reſt. And if there are any that
" will not comply with us in theſe Things
" that we require, do you lead us the
" Way to them, that we may make our-
" ſelves Maſters of them, and they not
" Maſters of us." Thus he ſpoke. —— They paid him their Adoration, and ſaid that they would perform what he enjoyn'd them.

When they were gone, *Cyrus* ſaid, " It is Time, O *Medes*, and *Armenians!* " for all of us to take our Suppers.

" And

" And all Things proper have been made ready for you in the beſt Manner " that We were able. Go your Ways " then, and ſend us half the Bread that " has been made; For there has been " enough made for us both; but ſend " us neither Meat with it, nor any " Thing to drink; for of theſe We " have enough with us already provid- " ed. And do you, ſaid he, O *Hyr-* " *canians!* conduct them to the Tents; " The Commanders to the greateſt, (for " you know which they are) and the " others as you think moſt proper. " And do you likewiſe take your Sup- " pers, where it is moſt agreeable to you; " for the Tents are untouched, and all " Things are provided there for you as " well as for the others. But let this " be known to you both, that We un- " dertake to keep the Night-Watch " without. Do you look to what paſ- " ſes in the Tents, and place your Arms " within; for they who are in the Tents, " are not yet our Friends."

THE *Medes* then and *Tygranes*'s People bath'd themſelves; (for all Matters for

that Purpoſe had been provided,) and having changed their Cloaths, took their Suppers. And their Horſes were provided with all Neceſſarys. Half their Bread they ſent to the *Perſians*; but ſent no Meat with it, nor Wine; thinking that *Cyrus*'s People were provided with thoſe Things, becauſe he had ſaid that they had them in Plenty. But what *Cyrus* meant, was, that the Meat they had with their Bread was Hunger, and their Drink was the Water of a Stream that ran by. *Cyrus* therefore having given the *Perſians* their Supper, ſent many of them out as ſoon as it was dark in Fives and Tens, and commanded them to march round the Camp privately; judging that they would be a Guard to it, if any Enemy came upon them from without; and that if any one ran off with Treaſure of any Kind they might take him. And it happened ſo; for there were many that ran away; and many were taken. *Cyrus* allow'd the Treaſures to thoſe that ſeized them; but ordered them to kill the Men. So that afterwards, even though one deſired it, one could not eaſily meet with a Man that

that was going any where in the Night. And thus the *Perſians* employed themſelves. But the *Medes* drank and feaſted, entertained themſelves with the Muſick of Flutes; and indulged themſelves in all Kinds of Delight and Pleaſure; for a Multitude of Things of that ſort had been taken. So that they who were upon the Watch, were in no Want of Work.

BUT *Cyaxares* King of the *Medes*, that Night that *Cyrus* marched away, was drunk himſelf, as well as thoſe that were of his Company in the Tent; it being upon an Occaſion of happy Succeſs. And he thought that the reſt of the *Medes*, excepting only ſome few, were ſtill remaining in the Camp, becauſe he heard a mighty Noiſe and Uproar. For the Servants of the *Medes*, upon their Maſters being gone, drank without ceaſing and were very tumultuous: And the more becauſe they had taken from the *Aſſyrian* Army great Quantitys of Wine, and Abundance of other ſuch Things. As ſoon as the Day came, and that no Body attended at his Doors but

Book IV. they that had ſupped with him; and that he heard that the Camp was left empty by the *Medes* and by their Horſe; and that he himſelf, when he went out, ſaw that this was really the Caſe; He then broke out into a Rage at their going away and leaving him deſtitute. And as he is ſaid to have been very violent and raſh, he immediately commanded one of thoſe about him to take ſome Horſe with him, and march with the utmoſt Diſpatch to the Army that was with *Cyrus*, and to ſay thus. —— "I was "of Opinion, *Cyrus!* that even you "would not have engaged in Councils, "ſo imprudent and ill for me; Or if "*Cyrus* might have thought fit to do ſo, "I did not think that you, *Medes*, would "have conſented to leave me thus deſti- "tute. Now therefore, whether *Cyrus* "will or will not, do you come away "to me with the utmoſt Diſpatch."—— This Meſſage he ſent them; But he that received theſe Orders to march, ſaid;— "But how, O Sovereign! ſhall I be able "to find them?" "And how ſhould "*Cyrus*, ſaid he, find thoſe that he "marched after?" "Truly becauſe, ſaid

"he

" he, as I hear, certain *Hyrcanians*, " who belonged to the Enemy, and who " had revolted and came hither, went and " led them the Way." *Cyaxares* hearing this, was in a much greater Rage at *Cyrus* for not having told it him; And he ſent in much more Haſte to the *Medes*, that he might ſtrip him of his Forces; He ordered them back with more Vehemence than before, and with Threats. The Meſſenger likewiſe he threaten'd in caſe he did not diſcharge himſelf with Vigour in the Delivery of his Meſſage.

THE Perſon that was thus ſent, marched with about a hundred of his own Horſe; and was grieved that he himſelf had not gone with *Cyrus*. As they proceeded in their March, the Roads dividing, they loſt their Way in a beaten Track; and could not get to *Cyrus*'s Army, till meeting with ſome *Aſſyrians* that were retiring, they forced them to be their Guides; and by this Means getting Sight of their Fires they got up with them about Mid-night. When they were got to the Army, the Guards, as was ordered them by *Cyrus*, did not admit them before Day.

And when Day appeared, *Cyrus* calling to him the Mages, commanded them to chooſe out what was due to the Gods, upon the Occaſion of ſuch Advantages as they had obtained. Theſe Men employed themſelves accordingly.—— He having ſummon'd the Alike-honoured ſpoke to them thus. "My Friends! God is "pleaſed to lay many Advantages be- "fore us; But We, O *Perſians!* are "at preſent but few in Number to ſe- "cure to ourſelves the Poſſeſſion of them. "For the Things that we have already "gained, unleſs We ſecure them by "a Guard, will fall again into the "Power of others; And if we leave "ſome of ourſelves as Guards to ſecure "the Things that are already in our "Power, We ſhall immediately be "found to have no Manner of Strength "remaining.—— My Opinion is there- "fore, that ſome one among you ſhould "go as ſoon as poſſible to the *Per-* "*ſians*; acquaint them with what I ſay; "and bid them ſend an Army as ſoon "as poſſibly they can, if the *Perſians* "deſire that the Dominion of *Aſia* and "the Revenues that ariſe from it ſhould be-

" belong to them.——Go therefore, ſaid Book IV.
" he, you who are the oldeſt Man! And
" when you arrive ſay thus; That what-
" ever Soldiers they ſend, when they
" come to me it ſhall be my Care to
" maintain. You ſee all the Advantages
" that We have gained; conceal no
" Part of them. What Part of theſe
" Things it will be handſome and juſt
" for me to ſend to the Gods, ask of
" my Father; what to the Publick, ask of
" the Magiſtrates. Let them ſend People
" to ſee what We do, and to acquaint
" them with what we deſire from them. —
" Do you, ſaid he, make yourſelf ready,
" and take your Company to attend you."

AFTER this, he called the *Medes*; and with them *Cyaxares*'s Meſſenger appeared, and before all declared *Cyaxares*'s Anger to *Cyrus*, and his Threats to the *Medes*; and in Concluſion ſaid; " That he commanded the *Medes* to " come away though *Cyrus* ſhould in- " cline to ſtay." The *Medes* upon hearing the Meſſenger, were ſilent; not knowing how they ſhould diſobey his Summons; and yet in fear how they

ſhould

ſhould yield Obedience to him upon his Threats; eſpecially, knowing the Violence of the Man. But *Cyrus* then ſpoke; "I do not at all wonder, ſaid he, "O Meſſenger! and you *Medes!* that "*Cyaxares* who had then ſeen a Multitude of Enemys, and knew not what "we were doing, ſhould be under Concern both for us and for himſelf. But "when he knows that a great many of "the Enemy are deſtroyed, and that "they are all driven away before us, "he will firſt ceaſe to fear; and will "then be convinced that he is not deſtitute at this Time, when his Friends "are deſtroying his Enemys. But "how is it poſſible that we can deſerve "Reproach for doing him Service? and "that not of our own Heads neither? For "I prevailed with him to allow me to "march; and to take you with me. It "was not you that from any Deſire of "your own to march begg'd his Leave "to do it, and ſo came hither; But it "was upon Orders from himſelf to go, "given to every one of you that was "not averſe to it I am therefore very "well ſatisfy'd that this Anger of his

will

" will be allay'd by our Succeſſes, and
" when his Fear ceaſes will quite va-
" niſh. Now therefore, do you, Meſſen-
" ger! take a little Reſt, ſince you
" have undergone a great deal of Fa-
" tigue. Let us, O *Perſians!* ſince We
" expect the Enemy to be with us ei-
" ther to fight, or to ſubmit themſelves,
" keep ourſelves in the beſt Order; for
" while We are obſerved to be ſo, it is
" probable we ſhall ſucceed the better,
" in what We deſire. And do you, ſaid
" he, Prince of the *Hyrcanians!* attend
" here, after you have commanded the
" Leaders of your Men to call them to
" Arms."

WHEN the *Hyrcanians* had done this and came to him, *Cyrus* ſaid.——
" It is a Pleaſure to me, O *Hyrcanian!*
" not only to perceive that you attend
" here after having given us Marks of
" your Friendſhip; but that you ap-
" pear to me to be a Man of great Ability.
" It is evident that the ſame Things are
" now alike advantageous to us both. For
" the *Aſſyrians* are Enemys to me;
" and are now more at Enmity with
" you

" you than with myſelf. We muſt
" both of us therefore conſult how
" to prevent any of our Allys that are
" at preſent with us, from falling off
" from us, and if We can how to ac-
" quire others. You have heard the
" *Mede* deliver his Orders to recall their
" Cavalry. If they leave us, how can
" We, that are Foot, remain alone? You
" and I therefore muſt contrive, that
" this Meſſenger, who recalls them
" ſhall himſelf deſire to ſtay with us.
" Do you therefore find out for him
" and give him a Tent where he may
" paſs his Time in the handſomeſt Man-
" ner, and with all Things convenient
" about him. I will endeavour to em-
" ploy him upon ſome Buſineſs that will
" be more agreeable to him to do, than
" it will be to leave us. Do you diſ-
" courſe him upon the many Ad-
" vantages We hope all our Friends
" will make in caſe We are well ſup-
" ply'd with every Thing neceſſary.
" And when you have done this, come
" again to me." —— The *Hyrcanian*
" went and conducted the *Mede* to a
" Tent.

AND he that was going to the *Perſians* attended ready prepared. *Cyrus* directed him to tell the *Perſians* the Things he had before mentioned in his Diſcourſe to him; and to deliver *Cyaxares* a Letter. ——— "But, ſaid he, I "have a Mind to read you what I write, "that being apprized of the Matter, "you may own it if any Body ask you "about it"——The Contents of the Let-"ter were thus.

CYRUS *to* CYAXARES.

"JOY and HAPPINESS!—— "We have neither left you deſti-"tute; (for no body while they con-"quer their Enemys can be deſtitute "of Friends;) Nor when We left you "did We imagine that We brought you "into Danger: But at the greater "Diſtance We were from you ſo much "the more Security did We reckon "We procured you: For they that ſit "themſelves down the neareſt to their "Friends are not the Men that "beſt afford their Friends Security:

"But

" But they that drive their Enemys at
" the greateſt Diſtance are the Men, that
" put their Friends the moſt out of Dan-
" ger. —— Conſider then what your
" Conduct has been to me, in Return of
" what mine has been to you, that you
" can yet blame me. I brought you
" Friends and Allys; not as many as
" you could perſwade, but as many as
" I was able. You gave me while I
" was yet upon friendly Ground, as ma-
" ny as I could perſwade to follow me;
" And now that I am in the Enimy's
" Territory you recall not every one
" that is willing to be gone, but all.
" At that Time therefore I thought my-
" ſelf obliged both to your ſelf and
" them. But now you force me to leave
" you out, and to endeavour to make all
" my Returns of Gratitude and Thanks
" to thoſe that followed me. And yet
" I cannot act like you; but am now
" ſending to the *Perſians* for an Army,
" and give Orders that whatever Num-
" bers are ſent me, if you ſhould be in
" any Want of them before they reach
" us, you are free to uſe them, not ac-
" cording to their liking, but as you
your-

" yourſelf pleaſe. And though I am the younger Man —— yet I adviſe you —— Not to take away what you have once given leaſt you meet with Ill-Will, inſtead of Thanks; And when you would have any one to come quickly to you, not to ſend for him with Threats; and when you talk of being deſtitute, not to threaten a Multitude leaſt you teach them not to mind you. —— We will endeavour to attend you, as ſoon as We have effected the Things that We judge to be of Advantage both to you and us.—— HEALTH attend you".

" DELIVER him this Letter, and whatever he asks you upon the Subject of theſe Affairs, do you anſwer conformably to what is here written. For with reſpect to the *Perſians* I give you ſuch Orders as are expreſs'd in the Letter." ———— Having ſaid thus to him and given him the Letter he diſmiſs'd him; enjoining him withal to uſe Diligence; as taking it for granted, that it would be of great Advantage to him to be quickly back again.

AFTER

AFTER this, he obſerved all the *Hyrcanians* and *Tygranes*'s Men already armed. And the *Perſians* were likewiſe armed. At which Time ſome of the neighbouring People brought in Horſes and Arms. Such of the Javelins as they were not themſelves in want of, he order'd them to throw upon the Place, where he had order'd others before; and thoſe, whoſe Buſineſs it was, he order'd to burn them. But he commanded thoſe who brought the Horſes to ſtay and look to them till he ſignified his Intentions to them. Then calling to him the Commanders of the Horſe, and thoſe of the *Hyrcanians*, he ſpoke in this Manner. ---

" My Friends and Allies! do not wonder, ſaid he, that I call you frequently together; For our preſent Circumſtances are new to us; Many Things are yet in Diſorder; And Things that are in Diſorder muſt of Neceſſity give us Trouble till they are ſettled in their proper Places. We have now in our Power many Treaſures, as well as Men captive; And by our not knowing which of theſe belong to each of us,

" and

" and by their not knowing who is to each Book IV.
" of them ſeverally Maſter, there are not
" many of them that we ſee performing
" their proper Parts; but almoſt all of
" them are at a Loſs what to do. That
" Things therefore may not continue thus,
" do you diſtribute them. Whoever is
" in Poſſeſſion of a Tent fully ſupplied
" with Proviſions of Meat and Drink,
" with Servants, Carpets and Apparel,
" and with all other Things that a Tent
" well accomodated for military Service
" is furniſh'd with; here, there is no-
" thing further neceſſary than that the
" Poſſeſſor ſhould underſtand that it is
" his Part to take care of theſe Things
" as his own Property. But where
" any one is poſſeſs'd of a Tent where
" thoſe Things are wanting, after
" you have diſcover'd it upon Examina-
" tion, do you ſupply what falls ſhort.
" For I know there will be of many
" Things more than enough; becauſe
" the Enemy was poſſeſs'd of every Thing
" in greater Proportion than ſuits our
" Numbers. Beſides there have been
" with me certain Stewards, belonging
" to the *Aſſyrian* King and their other

" great Men, who have told me that they
" had by them Sums of Gold in Coin,
" ariſing as they ſaid, from certain tribu-
" tary Payments. Make Proclamation
" therefore that theſe Things be brought
" to you where you ſit. And denounce
" Terror and Puniſhments to whoſoever
" does not execute what you command
" them. Do you receive theſe Things
" and diſtribute them: To the Horſe-men,
" double Payments; To the Foot, ſingle;
" That in caſe you want any Thing you
" may have wherewithal to buy. And
" have it preſently proclaimed that no
" Body injure the Camp-Market; but
" that the Sutlers and Trades-men ſell
" what each of them has for Sale; and
" when they have diſpoſed of theſe that
" they fetch more; that the Camp may
" be ſupplied."

THEY immediately had theſe Things proclaimed. But the *Medes* and *Hyrcanians* ſpoke in this Manner: " And
" how can we, ſaid they, diſtribute theſe
" Things, without you and your Peo-
" ple?" *Cyrus* to this Queſtion replied thus; " Is this then, Friends! ſaid he,
" your

" your Opinion, that, whatever is to be done we muſt all of us attend upon it? And ſhall not I be thought ſufficient by you to tranſact any Thing for you that may be proper, nor you ſufficient to tranſact for us? By what other Means can we poſſibly create ourſelves more Trouble, and do leſs Buſineſs than by acting thus? But you ſee, ſaid he, that we have been the Guards that have kept theſe Things for you; and you have repoſed a Confidence in us, that they have been well and faithfully guarded. Do you on the other Side diſtribute theſe Things; and we will repoſe a Confidence in you that they have been well and juſtly diſtributed. And upon other Occaſions we will endeavour to perform ſome other publick Service.—— And now in the firſt Place, you obſerve, how many Horſes we have at preſent, and that others are continually bringing to us: If we leave theſe without Riders they will be of no Manner of uſe to us, and will give us Trouble to take care of them. But if we ſet Horſe-men upon them, we ſhall be

" freed from the Trouble and ſhall add
" to our Strength. If you have others
" that you would give them to, with
" whom it would be more pleaſing to
" you to act with upon any Occaſion in
" War, than with us; Give them the
" Horſes. But if you would rather
" have us for Supports and Aſſiſtants,
" Give them to us. For when you
" puſh'd on before us in the late Service
" without us, you put us under great
" Apprehenſion, leaſt you ſhould come
" by ſome Misfortune; and you made
" us aſhamed that we were not at hand
" wherever you were. But if we once
" get Horſes, we will follow you; and
" if it be thought of moſt Service to en-
" gage on Horſeback in Concert with
" you, we ſhall loſe nothing of our Ar-
" dour and Zeal; But if it be thought
" moſt proper to ſupport you on Foot,
" then to alight will be obvious and eaſy
" to us; We ſhall be ready at your
" Hands on Foot; and will contrive to
" find People to to deliver our Horſes
" to."

THUS he ſpoke: And they reply'd; "We have neither Men to mount upon "theſe Horſes, nor, if we had, would "we come to any other Determination, "ſince you would have it thus. Take "then, ſaid they, the Horſes, and do "as you think beſt." "I receive them, "ſaid he, and may good Fortune attend "upon our becoming Horſe-men!——— "Do you divide the Things that are in "common. But firſt take out for the "*GODS* whatever the *Mages* ſhall "direct: And then take ſuch Things "for *Cyaxares* as you think moſt accep-"table to him." They laugh'd, and ſaid, "That beautiful Women then, were "what ſhould be choſen for him." "Chuſe Women then, ſaid he, and "whatever elſe you think proper: And "when you have choſen for him, then "do you, *Hyrcanians!* do all you can "to give entire Content to all theſe "Men that have voluntarily follow'd "me. And you, O *Medes!* reward "theſe our firſt Allies in ſuch a Manner, "as may convince them that they took "a right Reſolution when they became

" our Friends. And out of the whole
" give a Share to the Meſſenger that is
" come from *Cyaxares*, both to himſelf,
" and the Men that are with him, and
" exhort him to ſtay with us, as being
" my Opinion jointly with yours, that by
" Means of his being better informed of
" every Particular, he may repreſent to
" *Cyaxares* a full State of Things.——
" For the *Perſians*, ſaid he, that are
" with me, let what remains over and
" above, after you are all well provided
" for, be ſufficient. For, ſaid he, we have
" not been brought up in a nice, delicate
" Way; but in a coarſe ruſtick Manner.
" So that perhaps you may laugh at us,
" if there ſhould happen to be any Thing
" fine and magnificent left for our Share.
" As, I know very well, ſaid he, we
" ſhall give you a great deal of Laugh-
" ter and Diverſion, when we are ſet on
" Horſeback: And ſo we ſhall do I be-
" lieve, ſaid he, when we are thrown from
" off our Horſes to the Ground."——
Upon this they went their Ways to the Diſtribution, laughing heartily at this new Body of Horſe.

BUT he calling the Centurians to him, order'd them to take the Horſes, the Horſe-Furniture, and the Men that were to take care of them; and after having numbered them and drawn Lots by Centurys, to take each of them alike Number. *Cyrus* himſelf ordered them to make Proclamation, "That "whatever Slave there might be either "in the *Aſſyrian*, *Syrian*, or *Arabian* "Armys, whether he were *Mede*, *Perſian*, *Bactrian*, *Carian*, *Cilician*, or "*Greek*, or of any other Country, forced "to ſerve, that he ſhould appear." Theſe Men hearing the Proclamation, appeared joyfully before him in great Numbers. And he, having choſen from amongſt them the moſt perſonable and ſightly Men, told them that they ſhould now become free; and bear ſuch Arms as he would give them. To ſupply them with all Neceſſarys, he ſaid, ſhould be his Care. And bringing them immediately to the Centurians he put them under their Care; and commanded them to give them Shields and a ſmaller Sort of Swords, that being thus equipped they might attend the Horſe; that

they ſhould take all Neceſſarys for theſe Men as well as for the *Perſians* that were with him; that they themſelves with their Corſelets and Lances ſhould always march on Horſeback; and he began it himſelf, and that over the Foot of the Alike-honoured, they ſhould each of them, out of the Number of the Alike-honoured, appoint a Commander in his own Stead. In theſe Affairs were theſe Men employed.

Mean while, *Gobrias* an *Aſſyrian* and a Man in Years, arrived on Horſeback; attended by ſome Cavalry, conſiſting of his own Dependants; and they were all provided with Arms proper for Horſe. They that had been appointed to receive the Arms bid them deliver their Lances, that they might burn them as they had done others before; But *Gobrias* ſaid, that he deſired firſt to ſee *Cyrus*. Then they that attended this Service left the other Horſe-men behind and conducted *Gobrias* to *Cyrus*. And as ſoon as he ſaw *Cyrus* he ſpoke thus. "My Sovereign Lord! I am by Birth "an *Aſſyrian;* I have a ſtrong Fortreſs "in my Poſſeſſion; and have the Com-"mand of a large Territory. I furniſhed

"the

" the *Aſſyrian* King with a Thouſand Book IV.
" Horſe; and was very much his Friend.
" But ſince he, who was an excellent
" Man, has loſt his Life in the War
" againſt you, and that his Son who is
" my greateſt Enemy now poſſeſſes the
" Government, I come and throw my
" ſelf at your Feet as a Supplicant! and
" give myſelf to you as a Servant and
" Aſſiſtant in the War! I beg you to be
" my Revenger! I make you my Son as
" far as it is poſſible. With reſpect to
" Male Iſſue I am Childleſs; for he O
" Sovereign! that was my only one, an
" excellent Youth! who loved and ho-
" noured me to as great a Degree as a
" Son could do to make a Father happy!
" him ____ did the preſent King (the
" late King the Father of the preſent,
" having ſent for my Son, as intending
" to give him his Daughter, and I ſent
" him away proud that I ſhould ſee my
" Son marry'd to the Daughter of the
" King,) him —— did the preſent King
" invite to hunt with him as with a Friend.
" And upon a Bear appearing in View,
" they both purſued. The preſent King
" having thrown his Javelin miſs'd his

" Aim

" Aim! —— O! that it had not hap-
" pened ſo! —— And my Son making
" his Throw,—— unhappy Thing!—
" brought the Bear to the Ground! He
" was then enraged, but kept his Envy
" concealed. But then again a Lyon
" falling in their Way, he again miſs'd;
" and that it ſhould happen ſo to him I
" do not think at all wonderful; But my
" Son again hitting his Mark, killed the
" Lyon; and ſaid I have twice thrown
" ſingle Javelins and brought the Beaſts
" both Times to the Ground. Upon this,
" the impious Wretch contained his Ma-
" lice no longer! but ſnatching a Lance
" from one of his Followers, ſtruck it
" into his Breaſt, and took away the
" Life of my dear and only Son! Then
" I, miſerable Man! brought him away
" a Corpſe, inſtead of a Bridegroom!
" and I, who am of theſe Years, bury'd
" him my excellent and beloved Son, a
" Youth but juſt bearded! —— His
" Murderer as if he had deſtroy'd an
" Enemy, has never yet appeared to have
" had any Remorſe; nor has he in Amends
" for the vile Action, ever vouchſafed
" to pay any Honour to him who is now
" under

" under the Ground! His Father indeed Book IV.
" had Compaſſion, and plainly appear-
" ed to joyn in Affliction with me at this
" my Misfortue! Therefore had he lived
" I had never apply'd to you to his
" Prejudice; for I had received a great
" many Inſtances of Friendſhip from him,
" and I ſerved him. But ſince the Go-
" vernment is fallen to the Murderer of
" my Son, I can never poſſibly bear him
" the leaſt Good-Will; nor can he I
" know very well ever reckon me his
" Friend; for he knows how I ſtand af-
" fected towards him, how I who lived
" with that Joy and Satisfaction before,
" muſt now ſtand in this deſtitute Condi-
" tion paſſing my old Age in Sorrow!
" If you receive me therefore, and that
" I can have the Hopes of obtaining by
" your Means a Revenge for my dear
" Son, I ſhall think I ariſe again to new
" Life! I ſhall neither be aſhamed to
" live, nor, if I dye, do I think that I
" ſhall end my Days with Grief!"

THUS he ſpoke. And *Cyrus* reply'd;
" If you make it appear, *Gobrias!* that
" you really are in that Diſpoſition to-
" wards

" wards us that you expreſs: I receive you
" as our Supplicant, and with the Help
" of the Gods! I promiſe to revenge you
" on the Murderer! But tell me, ſaid
" he, if we effect theſe Things for you,
" and allow you to hold your Fortreſs,
" your Territory, and your Arms, and
" the Power that you had before; What
" Service will you do for us in Return
" of theſe Things?" He then ſaid "My
" Fortreſs I will yield you for your Ha-
" bitation whenever you pleaſe; the
" ſame Tribute for my Territory that I
" uſed to pay to him, I will pay to you;
" Wherever you ſhall make War I will
" attend you in the Service with the
" Forces of my Territory: And I have
" beſides, ſaid he, a Maiden Daughter,
" that I tenderly love, juſt of an Age
" for Marriage; One that I formerly
" reckoned I brought up as a Wife for
" the Perſon now reigning; But ſhe her-
" ſelf has now begged me, with many
" Tears and Sighs, not to give her to the
" Murderer of her Brother! And I
" joyn with her in Opinion: I here give
" you Leave to deal with her as I appear
" to deal by you." Then *Cyrus* ſaid

" Upon

" Upon theſe Terms, ſaid he, with Truth " and Sincerity do I give you my Right-" hand and accept of yours. Let the Gods " be Witneſſes between us." When theſe Things had paſt, he bid *Gobrias* go, and keep his Arms. And he asked him at what Diſtance his Habitation was? it being his Intention to go thither. He then ſaid, " If you march To-morrow Morning " you may quarter with us the next Day." So *Gobrias* went away and left a Guide.

THE *Medes* then came, after having delivered to the Mages ſuch Things as they had ſaid were to be choſen for the Gods. And they had choſen for *Cyrus* a moſt beautiful Tent, a *Suſian* Woman that was ſaid to have been the moſt beantiful Woman of all *Aſia*, and two other Women that were the fineſt Singers. And they choſe the ſame Things over again for *Cyaxares*. They had fully ſupply'd themſelves with all ſuch Things as they wanted, that they might be in Want of nothing, in the Courſe of their Service in the War; for there were all Things in great Abundance. The *Hyrcanians* took likewiſe whatever they wanted. And they made

Cyaxares's

Cyaxares's Meſſenger an equal Sharer with them. As many Tents as were remaining over and above the gave to *Cyrus*, that the *Perſians* might have them. The Money they ſaid they would divide as ſoon as it was collected; and they divided it accordingly. Theſe Things did theſe Men do and ſay. But *Cyrus* ordered ſuch Men to take and keep the Things that belong'd to *Cyaxares*, as he knew to be moſt intimate with him, "And all that you give me, ſaid "he, I accept with Pleaſure; but he a-"mong you, ſaid he, that is the moſt in "Want of them, ſhall have the Uſe of "them." A certain *Mede* who was a Lover of Muſick then ſaid; "In the Even-"ing, *Cyrus!* I heard thoſe Singers that "you now have; and I heard them with "Pleaſure. If you would give me one of "them, I believe it will be a greater Plea-"ſure to me to attend the Service of the "War than to ſtay at Home." Then *Cy-"rus* ſaid, "I give her you, and I think "myſelf more obliged to you for asking "her of me, than you are to me for having "her; ſo very deſirous am I to pleaſe you "all." So he then asked for this Woman and took her.

The End of the Firſt Volume.